

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII

JACKSON, MISS., THURSDAY, JUNE 16, 1921.

NEW SERIES VOLUME XXIII, NUMBER 21

Pastor T. J. Bias has settled down to hard work at Philadelphia after having been in school as pupil and teacher for several years.

In the tent last Sunday night Pastor Alliston of Water Valley preached to 1,000 or 1,500 people. The interest in the meeting grows daily.

It is said that the people of Birmingham, Ala., raised nearly a million dollars for the Birmingham Southern College (Methodist) to be located in their midst.

The church at Picayune gave Pastor Quin and family a royal reception, meeting them at the train, having supper ready and the house in order. He has rolled up his sleeves and gone to work.

Dr. C. B. Williams has resigned as President of Howard College at Birmingham, Ala. He was instrumental in getting the college standardized and a member of the Southern Association of Colleges.

How much are you interested in Christian education? Is your interest strong enough to put on the program provided for Education Day in your Sunday School and ready to your hand? How much do you believe in education anyway?

Some time ago there was a suggestion in the Record that there was room in the world for a book on "Thinking White." We are glad to learn from Dr. B. W. Spillman that there is a book by Dr. John E. White with the title "Thinking White in the South," consisting of lectures delivered by him at the University of Virginia.

A friend writes to say that the reference to the sale of flowers on the streets by girls "for the American Legion" was an unmerited criticism, as the money was for the fatherless children of France. We are glad to give this explanation for we are greatly interested in the American Legion. It did not appear that the girls knew what they were selling the flowers for.

Collections on the Special Education Day in Sunday Schools should be sent to Dr. R. B. Gunter, secretary, Jackson, Miss. By mistake in the programs sent out the Superintendents were told to send the offering to Birmingham. If it is sent to Dr. Gunter, it is counted as part of the churches contribution to the 75 million program.

It is hardly necessary to add that the Sunday School teacher should be loyal to the church and should teach it. I have seen Sunday School teachers make a habit of going home from the class and cutting the church worship. Needless to say, the class did the same thing. A Sunday School teacher who regards the school as equal in importance to the church will not be loyal to the church. The Sunday School is simply one phase of the activities of the church. It should never be put in the place of the church. In that case it can become the enemy of the church. A. T. ROBERTSON.

Despite the depressed economic conditions that have prevailed throughout the South during much of the past year, the total cash collections on the 75-Million Campaign for that period amounted to \$12,924,943.60, according to a report of the Conservation Commission. This sum, together with the collections reported a year ago, bring the total cash receipts for campaign purposes since that movement was launched to \$25,103,426.68. Such collections under prevailing conditions indicate by the time the campaign period expires at least \$75,000,000 in cash will have been realized in the opinion of Dr. L. R. Scarborough, general director of the campaign, and other leaders. —Berkhalter.

4 Minute Sermon

Subject: The Clinch Pin.

Text: Hold that fast which thou hast, that no man take thy crown. Rev. 2:11.

A common article in machinery is the clinch pin, or cotter pin, which is intended to secure the other parts of the machine and hold everything securely in its proper place. If you have any experience with the wheel of an automobile you have learned to know it as a necessity although a very small and apparently insignificant piece of the works. You don't need to be told that if it is left off, you may have a very fine engine, a handsomely upholstered body, beautifully painted, strong steel frame, good wheels, a battery well charged and plenty of gasoline; but without the clinch pin you are out for a wreck sooner or later. It is one of those uncomely parts of which Paul says it is the more necessary. It is small and black and greasy and hidden away, but it must be on the job.

It is a special article about which this text from Revelations speaks. John is here writing to the church at Philadelphia. It is a good church, one of two out of "the seven churches" for which there is no rebuke for any wrong doing. But a good church or a good Christian needs a caution. These people are told that they are not going to be subjected to the great testing of hardships that is coming upon the whole world. Their conduct has been such as to make that unnecessary for them. So they begin to breathe easy.

But—and here is where the caution becomes necessary—but the very security against outward attack, fearful persecution and hardship, this of itself may prove a danger. They may relax their grip; they may fall into easy indifference; they may lose the spirit of aggressiveness; they may fall into selfish contentment, satisfaction with themselves and what they have done; they may be absorbed in their own local affairs and let the rest of the world and the churches wag. Easy indulgence and lax ease may be as real a curse to a church or a Christian as fiery trials.

So the Spirit bids John to say to these people, "Hold that fast which thou hast, that no man take thy crown." The crown is the full reward for attainment and service. It is the full realization of the Christian life. We may fail to attain it. Not everybody does attain. The road is long. We have a good machine. There is plenty of power from on high. We may draw on the Lord for the charging of our batteries, and there are filling stations in his word for daily use. But don't forget the clinch pin. There may be more than one of them. But we do not know of anything that keeps up the morale of the Christian and the church, that helps to hold us steadfast to our purpose and keep us steadily at our enlarging task more than the reading of the denominational paper. If we are going to hold fast that which we have, if we are going to win in this race, our purpose must be kept taut by the knowledge and inspiration which it brings. There is nothing that so holds the whole denomination together and each one to his place and purpose as this clinch pin of the Baptist Record.

Mrs. E. A. Jennings of Memphis died June 12 and was buried in Water Valley, her old home town. She was a member of the Presbyterian church, and wife of brother A. E. Jennings who has always been a great friend of our orphanage and our Memphis hospital. The family has our sincere sympathy.

School atlases in Germany, it is said, continue the map of Germany just as it was before the war.

I. E. Rouse was licensed to preach by Clinton church last week. He is a recent graduate of Mississippi College.

The meeting begins at Longview church first Sunday in July. Rev. J. D. Ray will assist Pastor J. H. Street.

Pastor J. S. Johnson is in a two weeks meeting at Bay St. Louis and will follow this with a meeting at Logtown.

The American Bible Society printed five million Bibles last year. That ought to make a heap of Baptists if the books are read.

Dr. R. J. Bateman offered his resignation as pastor of First Church, Meridian, and over the strong protest of his church goes to Asheville, N. C.

On a recent Sunday Pastor R. W. Inlow preached to 1410 people at Sedalia, Mo. Besides this the church conducts three mission Sunday Schools.

Tate County is to have a Sunday School and B. Y. P. U. Encampment three miles from Coldwater, July 18-22. A good program is being arranged.

Of the 143 churches in Mississippi which were pastorless a year ago 38 are still pastorless. Nothing short of resurrection is likely to reach them.

Miss Mallory calls attention to the fact that headquarters will not be moved from Baltimore to Birmingham till some time in the fall. Let everybody take notice.

A school of journalism has been established at the University of Georgia, in honor of Henry W. Grady who was born at Athens, the seat of the State University.

The high cost of living will continue and possibly go higher in the matter of some necessities when the emergency tariff goes into effect, wheat for example getting a tariff of 35 cents a bushel.

In the few hours we spent in Richmond, Va., last week we had the opportunity of shaking hands with Dr. Pitt of the Religious Herald. We were glad to see this mentor among editors and prince among men looking well after his recent illness.

Dr. J. W. Storer of Paris, Tenn., has accepted the call to First Church, Greenwood and will begin his work forthwith. Mississippi is glad to welcome Brother Storer to this good church, whose pulpit was made vacant by the resignation of Dr. Tyree on May 1st.

Mississippi College trustees conferred the degree of Doctor of Divinity, at its recent session on Rev. R. B. Gunter, Corresponding Secretary of the Convention Board; Rev. Harry Leland Martin, of Indianapolis; Rev. T. L. Holcomb, now of Sherman, Texas, and Mr. Landrum P. Leavell of Oxford. These brethren deserve all the honors that have come their way.

"Babe" Ruth, the world's home run champion, was recently fined \$100 and sent to prison for one day for speeding, his second offense. He is said to have been considerably upset by the prison sentence, behaving a good deal as a less famous offender in Mississippi, who while being sentenced answered the judge's words of "fifty dollars fine," with "Thank ye, Judge, I got that in my breeches," and then was struck dumb as the judge continued, "And six months in jail; have you got that in your breeches?"

THE BAPTIST RECORD

Thursday, June 16, 1921.

DR. JAMES NEUTON GAMBRELL

That was a great exclamation of the old patriarch, Job, when he cried out, "Behold, He taketh away, who can hinder Him?" Who will say unto Him, "What doest Thou?" We stand with bowed heads and ask, "What doest Thou?" The bravest, truest and best is taken from us. His labors on earth are over. He rests in the presence of Him whom he delighted to honor and obey. When a little boy it was my joyous, happy privilege to visit Bro. Gambrell's father's home. I played and romped with his younger brothers. He was always a balance wheel for us. He settled our difficulties and disputes without taking them to his wise and busy father. That home, far from the rush and bustle of city life, among the hills of Tippah county, Miss., was continually filled with the presence of Jesus. From infancy Dr. Gambrell was taught the sacred writings, and, as he watched the beautiful, consecrated lives of father and mother, one is not surprised that early in life he accepted Jesus as his Savior and King. The civil war came on just as he was merging into manhood. With a brave, courageous heart, and a spirit undaunted, he at once volunteered his services to his country. His brother, Ira, went out with him, and was killed in Virginia. Speaking on one occasion of his brother to me, he said, "Yes, Ira was brave, but who would not be with his life hid with Christ in God?" I immediately replied, "This is the source of the courageous spirit that rules you."

I cheerfully recognize Bro. Gambrell as one of the best men I ever knew. His moral and religious life was without imputation. His heart was one of large and tender benevolence. He was free from jealousy and envy. No one ever heard him make a remark in disparagement of any of his brethren. He spoke the truth in love. His expositions of Biblical teachings were clear and convincing. The progress and work of the Kingdom of God on earth were foremost in his mind and heart. Of a truth it can be said, "He forsook all and followed Jesus." His convictions were strong and unyielding.

Amid the greatest difficulties, there was always a beautiful submission to God's will. The storms of life hurled their fury against him with mighty force; and he was exceedingly tossed with tempests, but he was always of good cheer, for he believed God and rested on the promise of Jesus, "Lo, I am with you always."

While teaching school in the country, in Pontotoc county, Miss., it was my pleasure to ask him to accompany me to the commencement of the Southern Baptist Theological Seminary in Greenville, S. C., and perform the ceremony that united me to the wife of my bosom, and then to the Southern Baptist Convention which met in Charleston, S. C., that year. We had in our traveling party, Drs. Boyce, Broadus, Williams and Manly. Dr. Gambrell was easily at home with these giants of our faith, as he talked and planned with them concerning the things of the Kingdom. That was 40 years ago, but even then his decisions were full of wisdom.

Loving the Master with all of his soul, and imbued with a sublime consciousness of his duty to His cause, he was impelled to go forward in giving the world the gospel. Evangelize all nations was his ruling passion. He is gone to the rest prepared for the people of God. No longer will he sing "Higher Ground," for he relines on the summit of heavenly hills and awaits the will of Him whom he served with all his consecrated powers here. Let us close up the ranks and press on, following in his footsteps as he followed Christ.

MARTIN BALL.

Paris, Tenn.

More speeches were made on the denominational paper of the Southern Baptist Convention than on any other subject. But it was in a measure sweet-some, wasted on the desert air, for a large part of the Convention had gone home.

PRAYER FOR CHRISTIAN EDUCATION DAY.

W. C. James, Corresponding Secretary,
Education Board.

To the Members of the W. M. U.:

The Education Board of the Southern Baptist Convention is exceedingly anxious that Education Day in our Sunday schools and churches, June 26 next, be a great success and is, therefore, asking for the cooperation of the W. M. U., with its missionary societies and affiliated organizations for girls and young women.

The secretary, therefore, takes the liberty of making three suggestions to our Southern Baptist women.

First, that they observe, if possible, a day of prayer for Christian education. In view of the fact that this request is late in being made and remembering also that many of the local missionary societies hold their meetings early in the month, no date for the Day of Prayer is here indicated. The observance and the day are left optional with the women.

One or more mid-week prayer meetings might be used for the purpose.

Second, that they cooperate heartily with the Sunday school superintendents and teachers in producing a creditable service.

The programs have been prepared at no small expense and an effort has been made to send the necessary number to every Baptist Sunday School in the South. These programs are now in the hands of the Sunday school superintendents or are lying around, perhaps, in the church or Sunday school building. Let them be gotten out, the parts assigned, the children well drilled, and a great day will be made of the last Sunday in June. In a proper observance of Education Day there are possibilities for Christian education which have not yet been realized.

Third, that they exert themselves to make the day a financial success.

As the result of contributions that have been coming in for many years on Children's Day, the Northern Methodists have accumulated a fund of \$1,500,000, which is being used in helping meritorious Methodist boys and girls secure an education, while the Southern Presbyterians in the same way have accumulated a fund of approximately \$500,000.

The money secured in our Southern Baptist Sunday schools on Education Day will be forwarded to the Education Board, 317 Jeff. Co. Bank Bldg., Birmingham, Ala., and used only for the education of young preachers and young women studying in our five Southwide institutions, viz., the two seminaries and two training schools in Louisville and Fort Worth and the Baptist Bible Institute in New Orleans.

There are almost 25,000 W. M. U. Societies of all kinds in the South and an average of \$1 from each society will insure \$5,000 in scholarships for each one of the five Southwide schools. Let it be done. It can be done.

Because of their compact organization, their information and steady devotion to their ideals, the W. M. U. Auxiliary to the Southern Baptist Convention has a wonderful way of bringing things to pass, and therefore this appeal to our Baptist women in behalf of Education Day.

Birmingham, Ala.

The young men who did the fighting for his country in France and returned are generally very reticent about their battle experiences and it is to their credit. The honor of the thing they would gladly put away from their minds. It is generally the people who have not had experience with this blood and killing that seem to glorify war and make ready for more wars. The making of large military and naval appropriations is to push some body's sons into the battle front for more slaughter. To be sure disarmament cannot be carried out singly by one nation, but there ought to be conferences among the great powers with this end in view until practical results are attained.

THE SOUTH MISSISSIPPI ASSEMBLY

The date of the South Mississippi Assembly this year will be July 25th to July 30th. The location will, as usual, be at the Mississippi Woman's College, Hattiesburg, Miss.

The program committee after careful consideration and planning has arranged a program of great merit, equal if not superior to the interesting and valuable programs of former years. The work of the Assembly for 1921 bids fair to be most interesting, and valuable in every way. Arrangements are being made for the largest attendance of any of the sessions.

One of the leading speakers and workers will be Dr. W. J. McHothlin, president of Farnam University, Greenville, S. C. Dr. McGlothlin, being one of the world's greatest Baptists and scholars, needs no introduction to Mississippians. His appearance on the Assembly program guarantees the success of that program and the attendance of large numbers of visitors.

Another of the leading workers will be Dr. Charles Daniels of Atlanta, Ga. In the person of Dr. Daniels the Assembly was fortunate in getting one of the leading pastors of the Southern Baptist Convention. His pastorate is the First Baptist church of Atlanta.

Dr. Gaines S. Dobbins will return to the Assembly again this season, fresh from his great work in the Southern Baptist Theological Seminary, Louisville, Ky. Those at the Assembly last season who observed how materially he helped to make such a splendid program will be glad to know that he will be here again.

A rare treat is in store in a musical way, for Charley Butler, who formerly sang with Billy Sunday, and who made for himself so many thousands of friends in war work, will have charge of the singing. Butler is undoubtedly one of the greatest song leaders today, and his coming guarantees a great time for those who love real gospel singing. As an entertainer, also, between working hours and in the evening, he will prove to you that he is one of the world's greatest.

Our State workers will all be present, as formerly, looking after your interests in every way and advising with you in the work that appeals to you most, whether it be S. S., B. Y. P. U., W. M. U., or any other.

The boarding rates will be \$1.50 per day in the two new college dormitories, and \$1.25 per day in the older dormitory. All modern conveniences will be provided in each room, and a splendid table set. As many reservations have already been made, and it seems that the attendance will be considerably increased this year, it is advisable for you to write for reservations soon, to Mrs. J. L. Johnson, Station B, Hattiesburg, Miss. Also write to N. R. McCullough, Hattiesburg, Miss., for program of the Assembly.

No better vacation with real benefit and profit can be spent than at the Assembly. No better time could be selected—July 25-30th. The location is one of the cooler spots that can be found in the summer, and the rooms and equipment of the dormitories are ideal. It is cheaper to live at the Assembly than at home—figure the cost and see for yourself. You will take back home with you inspiration, zeal, freshness of physique and spirit, and new vision, that you would not exchange for ten times the cost of the Assembly to you.

E. G. HIGHTOWER, Publicity Mgr.

Mr. J. J. Lipsey, former business manager of the Baptist Record dropped into the office a few minutes last week. His health is improving, and he was on his way to Estes Park, Colorado, to spend the summer.

In a collision between a street car and fire truck in Hattiesburg last week, two men were killed and several seriously injured. Pastor W. A. Allen was reported slightly injured.

G. O. Martin, a student in Mississippi College was ordained to the full work of the ministry last week.

Thursday, June 16, 1921.

THE BAPTIST RECORD

Three

GREETING ACQUAINTED WITH JESUS

Did it sound strange to you to hear Jesus say to the disciples after Peter's confession of him as the Son of God, that they should tell no man that he was the Christ? It would seem at first glance that that was just what he wished them to do. But then there is evidently a better way of getting acquainted with Jesus. Namely to state that he is the Christ even if people accept the statement is not to being a transforming conviction of the truth. You don't know a thing simply because you can call it by its proper name. You don't know a person because you are familiar with the name by which he is called. The same name may in the minds of different people embody and express a widely different concept. We do not know Jesus as the Christ, simply because we accept the traditional title by which He is called and make no protest against the common teaching with reference to him. We have learned that to call him Lord does not necessarily mean that a man is his servant. And one man means by the divinity of Christ a thing quite different from what that term conveys to another man, or embodies in his use of the word.

Two men meet as strangers casually as travelers on the train. They are thrown together by being face to face in the coach. They fall into conversation casually. They do not get acquainted by saying, "My name is White;" "My name is Black." These names do not interest their characters. Some people named White are black, and some people named Black are white. Neither do they find out anything particular by shaking hands and saying, "I am from Jackson;" "I am from Chattanooga." Those things are merely incidental; they do not tell anything of the new man, what he is in himself. Neither do they know much by saying, "I am a preacher;" "I am an insurance adjuster." There have been preachers who were far from being saintly; and there have been insurance men who were pure gold.

That isn't the way we began our conversation and got acquainted. Answering and asking questions about one another wouldn't have helped much; for people don't tell it all when they answer questions, but are rather on their guard against telling the things that are most essential. But the conversation was begun in a general way and proceeded over several hours with intervals of rest. It was his attitude toward common, everyday things that came up in course of the talk, apparently incidentally and certainly without the purpose to reveal himself. But for this very reason the man truly revealing himself. Without effort, I found he was a Christian, though he was a Presbyterian, that he believed in Christian education, though he himself was not a college man, but sent his son to college. That he was interested in business, but that he was interested enough in religion to attend and contribute to an evangelistic conference. That he believed in having a good time and kept an automobile that he and his family might have a daily outing. That his conscience did not have a keen edge on it, for he stated plainly that he sometimes rode in the day coach, but charged his company up with a Pullman fare. Incidentally he said it was quite common, and seemed to accept the brothers conception that what ever was customary was moral. "Otemporal! O Mores!" A good deal more came out in the conversation. What did he believe about me? Ask him.

This is told to show that the best way to find out about anybody, about Jesus, is not by what somebody says about him but by association with him in ordinary daily contact and life. If I had asked this man if he was honest, he would have been indignant on answering in the affirmative. But I found out by his talk that his honesty was somewhat worthless. People will reveal themselves better when they are not put through a quiz. It is what you say you are that tells Mr. what you are. It is not what others say you are that tell Mr. what you are. Their statement is determined by the personal equation and has to be modified. The people said Jesus was John the Baptist, or Elijah, or Jeremiah or one of the prophets. But Peter had found out differently and by a different process. He had had Jesus under personal observa-

tion when neither of them was conscious of it and both were off their guard. Jesus showed up for what he really was. This gave the Father a chance to reveal to Peter that Jesus "was the Christ, the Son of the living God."

If Peter had simply gone out and made this announcement and the hearers had accepted his statement, it would not have meant the same to them as it did to Peter. Words do not always convey the same idea to one man as to another. Indeed the effect on some of believing that Jesus was the Christ was very different from what Jesus desired, because they had a wrong notion of the Christ. They wanted to make him king in Jerusalem for their own glory and the honor of their nation. There is a better, truer way of getting acquainted with Jesus than by accepting simply the statement of somebody else, swallowing the creed or theological formula, even though that creed or formula be absolutely correct. We must need be able to say with those Samaritans (Jno. 4:42) "Now we believe not because of what they speaking; for we have heard for ourselves and know that this is indeed the Savior of the world."

It is possible for anybody to get acquainted with Him who wants to. Mr. can deal with him today as surely and truly as when he was here on earth. But it must not be a second-hand acquaintance, a religious experience which is like accepting the cast off clothes of somebody else's word about Him. We must do as Phillip told Nathaniel "Come and see," and like John and Andrew and Peter, if we abide with him, we will carry this acquaintance and fellowship through time and eternity.

AMBASSADORS OF GOD

This is a book for thoughtful preachers by S. Parkis Cadman and published by MacWilliam. It costs \$2.50 though bound in board. The lectures were delivered first to theological students though they seem at least equally suitable for matters preachers. Indeed one of the minds a dictionary and sometimes a encyclopedia as he reads. The beginnings are somewhat like the beginning of a nation, without form and void and darkness is upon the face of the waters. The paragraphing leaves something to be desired and the subheads are not as distinct as they ought to be.

These are some of the weaknesses. But the excellencies are as conspicuous and abundant. The very title shows that the author has a worthy conception of the ministry as God's ambassadors. There is a brief account of many of the world's greatest preachers. There is a fine analysis of his work and most practical suggestions of ways in which the preacher may profit and improve his preaching. If a man is willing to read seriously and deserves to be a better preacher this book will be helpful. But it is no book for lazy readers. The book is now in the Baptist Circulating Library and can be had by those wishing it upon application to Brother N. T. Tull. No recent book for preachers has attracted more attention.

NEW BOOK ON EVANGELISM

This volume is by Dr. W. E. Biederwolf, former secretary of the National Federation Evangelistic Committee, and is the fruit of his own evangelistic experience and study. The subtitle is "Its Justification, Its Operation and Its Value." The chapters are the residuum of lectures delivered at Moody Bible Institute, Princeton Theological Seminary and the Zenia Theological Seminary. The ten chapters will give the best idea of the compass of the work and the author's method of treatment. 1. Evangelism: Its Meaning and History; 2, The Philosophy of Revival and Its Historical Justification; 3, The Preacher and His Message; 4, Pastoral Evangelism; 5, The Union Evangelistic Campaign; 6, Preparation and Operation; 7, Individual Evangelism; 8, The Invitation and Aftermeeting; 9, Conservation of Results; 10, The Great Evangelist—The Holy Spirit.

It is a good book for any preacher just now going into the great evangelistic work of the summer.

Pastor M. K. Thornton welcomed 15 into the church at Russellville, Ala., last month.

MEETINGS BEGINNING 3RD SUNDAY JUNE

Let us Pray for These

McHenry, Stone Co.; N. J. Lee, pastor; T. J. Bass, assisting.

Artesia, Lowndes Co.; Hugh L. Tully, pastor; W. E. Farr, assisting.

Tate St., Alcorn Co.; C. C. Weaver, pastor; T. A. Beasley, assisting.

MEETINGS NOW IN PROGRESS

Not Previously Reported

Port Gibson, Claiborne Co.; S. P. Morris, pastor; W. A. Borum, assisting.

Rich, Coahoma Co.; L. F. Gregory, pastor; S. A. Wilkinson, assisting.

Monticello, Lawrence Co.; M. G. Patterson, pastor; W. A. Hewitt, assisting.

Sumrall, Leflar Co.; B. S. Hilburn, pastor; J. T. Christian, assisting.

Ellisville, Jones Co.; C. E. Bass, pastor; H. H. Webb, assisting.

Cruger, Holmes Co.; J. S. Riser, pastor; L. T. Grantham, assisting.

RESULTS OF RECENT MEETINGS

Let us Thank God for These

Number meetings reporting, 7; number professions of faith, 231; number received for baptism, 214; number received by letter 91; number restored 3; total additions 308. Number volunteers for ministry, 1.

Totals to date: Number meetings reporting 14; number professions of faith 461; number received for baptism 417; number received by letter 235; number restored 3; total additions 655. No volunteers for mission work 1; number volunteers for ministry 1.

PROGRESS OF EVANGELISTIC CAMPAIGN

It will be seen from the above figures that we have results reported from fourteen meetings showing number of additions by baptism four-hundred-seventeen with total additions six-hundred fifty-five which is an average forty-seven to the meeting. In the few meetings already reported it will be seen that there have been two volunteers—one for the ministry and one for mission work.

We want to keep constantly before us the vital things necessary to be accomplished in our meetings. The evangelistic meeting is coming to mean more to our churches than an effort to win the lost. We are coming to see that the revival season furnishes the best opportunity of the whole year for enlisting the saved for service and in bringing young people to consecrate themselves for definite service for the Lord. The meeting also furnishes the best possible opportunity for putting into operation methods in the work of the church.

Let the pastors and evangelists keep in mind the importance of devoting one day during the meeting to a discussion of our great denominational program. The most helpful sermon of the series should be a sermon on our denominational task. This sermon should be followed by such enlistment of the church as the special case may require. Some churches should have the Baptist Record put into every home, some should raise a club of five or more subscriptions. In every church should be stressed the importance of renewing subscriptions to the Baptist Record as well as soliciting new subscriptions.

In addition to the placing of the Baptist Record in all the homes would be the putting into operation a plan of systematic giving, enrolling prospective students in our denomination schools, etc.

During the period of the evangelistic campaign, June, July and August, the State Convention board will give free to 4th time churches the contribution envelopes and record book necessary for putting into operation the plan of systematic giving either to local church expenses or for denominational objects, or both. Separate supplies will be furnished for each fund.

Panola county Sunday School Normal will be held with Union Church, seven miles east of Sardis, beginning Aug. 1st. All Sunday School workers in the county attending will be taken care of in the homes of the members.

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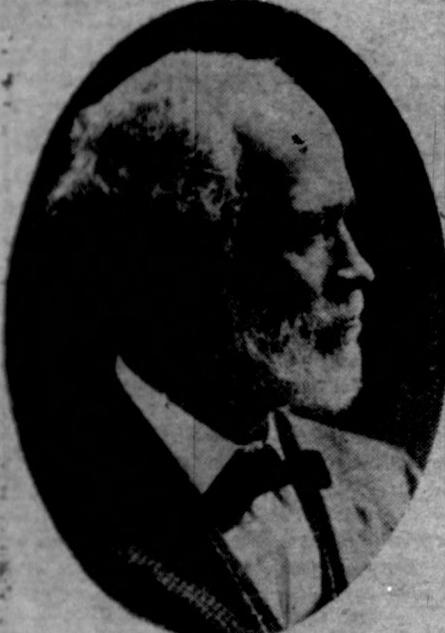
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of resolutions, of 100 words, and marriage
notices of 25 words, inserted free; all over these
amounts will cost one cent per word, which must
accompany the notice.



DR. J. B. GAMRELL

A telegram from Editor Routh of the Baptist Standard on Friday night told of the home going of our great Baptist leader just that morning and of the plans for funeral services at the First Church, Dallas, Saturday afternoon. This announcement will not be unexpected by people over the South as the daily papers had carried the news of his serious illness for several days past. Neither is there the shock that is sometimes felt when men are cut off in the middle of their days and their usefulness. Dr. Gambrell was nearing the four score mark, lacking only about a month of his eightieth birthday. He was full of years, full of honors, laden with the love and adorned with the admiration of his brethren.

He was born in South Carolina but came to Mississippi in early childhood, the family locating near Pontotoc. It was the time when conditions favored the development of strong individuality and independence, and his spirit responded to the environment. His was also a decidedly Christian atmosphere and it became his life. When the war between the states began it found an echo in his soul and he leaped with eagerness to the encounter, every impulse of his heart making him a soldier. He was a scout in Lee's army in Northern Virginia and at Gettysburg won the rank of captain. It was while a soldier in the Confederate army that he met the Virginia lady who became his wife and shared all his burdens and work and joy, and inspired him with a worthy ambition.

Returning from the army he was a student for a time at the University of Mississippi and became pastor at Oxford. Here he led a struggling band from an inconspicuous place and lowly part in the work to the possession of a good house and to do a worthy part. These were trying days, but they were days that made men and out of inconspicuous

service like this character of great leadership was formed. These were the days of beginnings in Mississippi and of reconstruction in more ways than one. Out of it came great men in politics and in religious work. Such men as Lamar and George and Walthall and Stone and Chrisman in the state were matched by and often associated with great leaders in religion. Dr. Gambrell was among these both as a prince and a servant, a prince because he was truly a servant of the Master and of the people.

In this period of reorganization he became the editor of the new paper, The Baptist Record, which Mississippi Baptists undertook as necessary in the forwarding of all the work and in the inspiration of our people. It was published at Clinton and Dr. Gambrell as its editor had more to do with molding the opinions of our people and leading them out into a larger field than any other man in the state. He and they were growing. His quality of leadership was such that when a movement was launched for the first endowment for Mississippi College, he was the natural man for the work. And while the amount seems small in comparison with subsequent efforts, it was for that day a monumental task and success.

From this Dr. Gambrell became President of Mercer University in Georgia, and then at different times Editor and Mission Secretary for the Baptists of Texas. It was in this time of enlargement of all Baptist work that his real greatness began to be known abroad. The man which had grown within him found his place in the expanding work of the denomination, until he became "The Great Commoner" and recognized leader among his brethren. His work in Texas is often spoken of as his greatest work and in some ways it is. His spirit fitted the conditions and needs which obtained in that great state. He was needed there and he fully met the need.

His fine qualities were outstanding and his character fashioned upon a great conception and a great pattern. Here are some of the things that anybody could see in him and all would admire and desire to reproduce.

His outstanding common sense and balanced judgment made everybody willing to trust him. His was the wisdom that cometh down from above, that has no element of selfseeking, no little ends to serve, no personal gain as its goal, but is pure. For this reason he could see clearly and could see further than most men. He could see through a statement, a plan or a man. He knew what was in him or it. This enabled him to be positive and assured in his convictions and bold in the statement of them. He did not have to fear results or corrections. He believed, therefore he spoke. He was a fighter, whether born that way or it developed in him from necessity. His experience as a Confederate soldier confirmed in him the soldier attitude for life and gave him the soldier outlook. To him every undertaking was a battle and life was a military campaign. All his speeches and writings are filled and rich with military figures. And he never expected anything but to win. The most suitable text for his funeral would be "I have fought the good fight."

None of these characterizations of him would be true, and none of them would be possible without that which lay back of them all and suffused them all, his genuine Christian faith. To him the faith of Christ was not a tradition but an experience. He knew the Lord and walked with him. To him the Lord Jesus was wisdom and strength and righteousness. Today a long procession with bowed heads thank God for his life and mourn for the loss which his going brings us. We shall miss his familiar voice and face in all our work. Today a glad company welcomes him on the other side who here were his co-laborers, friends, brethren and loved ones. We thank God for his safe leadership and his large vision, his conquering faith.

The Watchman Examiner editor has a fine word of praise for the pulchritude of our General Secretary of the W. M. U., Miss Mallory. H'm! Well! But you'd better let her stay where she is. And she seems satisfied.

RIGHTEOUSNESS TO THE PLUMMET

The immediate work before our churches now is soul saving in the great summer evangelistic campaign. The churches and the hearts of our people are turning with eagerness to the task. Everybody realizes that this is the supreme work of God's people, the end for which all plans and organizations are formed, and without which all else is vanity and worse than vanity. Already a good beginning has been made by gracious meetings in some of the churches and by the quickening received by those in attendance on the School of Evangelism at Clinton. Let us praise God for the beginning of his work and pray earnestly for His favor now in all the churches.

It is well that the spirit of co-operation is on our people. For if one can chase a thousand, shall not two put ten thousand to flight. We can help one another and pray for one another while we press the battle to the gate in this common task. Follow the reports published from week to week in the Baptist Record and don't fail to join earnestly in prayer for all those are seeking and saving the lost in this campaign.

It is in our hearts to say one word to the brethren engaged in these revival meetings. Let us start at the right place. Let us get fixed in our minds the essential things in a great revival. We do not want simply the name of a revival. We want the real thing. We are not after a season of emotional enjoyment, a period of effervescent exhilaration, but we want the real purpose of God accomplished.

Now if we know anything about the meaning of Salvation, either from the study of God's word or from experience in evangelistic work, it begins and ends in righteousness. It means that the work of Christ and the gospel of Christ is to produce righteousness in men's lives and in the whole earth. There is no greater word in the Bible, and no greater thing in the world than righteousness. We do not know how a preacher could do better than take up the study of the word in the Bible and preach a series of sermons, preach repeatedly on righteousness. All other words, all other preaching is preparatory to and in order to this one. Grace and faith are in order to righteousness, and they are spurious if they do not produce it.

The prophecies that went before concerning the Christ set this truth in the forefront. "Isaiah is very bold" in this matter. "Judgment also will I lay to the line and righteousness to the plummet." "Righteousness shall be the girdle of his loins." "Zion shall be redeemed with judgment and her converts with righteousness." "With righteousness shall he judge the poor." "The consumption decreed shall overflow with righteousness." "The inhabitants of the world will learn righteousness." "Until the Spirit be poured upon us from on high, and the wilderness shall be a fruitful field, and the fruitful field be counted for a forest, then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness, quietness and assurance forever." To quote all on this line would be to repeat a good portion of the Bible.

And when we come to the New Testament there is not less emphasis on righteousness but rather more. The angel said of Jesus, "Thou shalt call his name Jesus, for he it is that shall save his people from their sins. We often quote the following scripture but too seldom linger on the word righteousness: Seek first the Kingdom of God and his righteousness." Jesus promised that the Spirit, the Holy Spirit would "convict of sin and of righteousness." And Paul said "The kingdom of God is Righteousness and peace and joy in the Holy Spirit." Jesus said, "Except your righteousness shall exceed that of the scribes ye shall in no wise enter the kingdom." "Judgment and righteousness are the foundation of his throne." "A sceptre of righteousness is the sceptre of thy kingdom."

These might be multiplied. If we are to have a great revival it must begin by blasting for a good foundation of righteousness. We will never call

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people to repentance except with high standards of righteousness. There can be no enlargement or building up unless we set up a new standard of right living. The call of God is to the higher ground of holy living. The debris of sin has got to be cleared away before we have a genuine revival. Let us set up God's standard and it is always a new standard.

AN EXPERIMENT IN ANARCHISM

A common subject of remark nowadays is the insecurity of kings and the uncertainty of monarchy. But the testing of governments is not confined to one kind or class. The testing process is going the rounds of the whole world, and no form of government is exempt. Every one of them is going to have to prove its right to live and its ability to maintain itself.

In some respects Great Britain has one of the most democratic forms of government in the world, being a monarchy only in name, and the king being a harmless figurehead who has been handed down from former generations. It seems less trouble to suffer him than to dispossess him. And yet Great Britain is today undergoing a severe ordeal because of economic and industrial unrest which threatens the very existence of the empire.

The condition is not so acute in this country, but we have come close enough to the chasm on one or two occasions to make us to know that the greatest and best republic the world ever saw has no guarantee of immunity from peril. There have been times when a threatened strike could have paralyzed every industry in the land and precipitated anarchy.

The imperfections of government and the inadequacy of present or past legislation make some to raise the question whether the government does more harm or good. Not every advocate of anarchy has been a red handed enemy of the race, some of them have been men who carried to its literal and full application the oft quoted maxim that "the people are the best governed who are the least governed." If that statement were accepted without limitations, it means nothing more or less than anarchy, that is no government.

Before we leap to a conclusion like that, there is a period in the Bible history that could be studied as a warning, the period known as the time of the judges. The character of that age is significantly summed up in the expression, twice repeated: "In those days there was no king in Israel; every man did that which was right in his own eyes." There was no central government; there were no common officers, hardly officers at all in the sense we now use the word; no methods of punishing crime except as they were improvised by men who were called elders, or leading men in the community because of age or experience or family connection. It was a go as you please state of things. The "judges" were men or women whom emergencies and necessities brought temporarily to the front, and who by recognized force of character, military successes or religious influence exerted a limited measure of authority. They were themselves the proof of the impossibility and impracticability of this best effort at anarchy.

Conditions were more favorable to anarchy than ever before or since. The people had had a national religious experience which ought to have saved them from crime. They recognized Jehovah as their king, and his law as the guide of their conduct. If they had been circumcised in heart, that would have been sufficient. But man being what he is, a civil government is a necessity. The more turbulent and uncontrollable the elements of society, the stronger the government needs to be. The ideal state when "peace shall be thy officers and righteousness thine executors" will only arrive when men's hearts are changed. Until then we need to pray for those in authority and hold in high regard the men who administer the law. Not yet has the kingdom of this world become the kingdom of our Lord and his Christ.

Half a million tithers in the Southern Baptist Convention by May 1st 1922. Let's all get in.

Department Of The Convention

R. B. GUNTER, Cor. Sec'y.

SOME THINGS TO KEEP YOUR EYE ON

First, that we increase our subscription to the Baptist Record to 20,000. For clubs of five or more new subscriptions in any one church the Record will be furnished for \$1.50 per year. For renewals the paper will still be \$2 a year. Remember that the rate applies only to clubs of new subscribers and that each club must be composed of members in the same church.

Second, the Educational Day in the Sunday Schools. This comes the last Sunday in June. It is important that every Sunday School put this program on. There is nothing which will strengthen the morale of our people as a denomination like the proper functioning of the denominational school. Enroll the boys and girls who are ready to go to college, send the names to our college presidents. Take an offering from the School. The offering will be credited to your church on the 75 Million Campaign. Those who prepared the literature did not know that the offering was to be a part of the campaign, consequently they asked that the amount be sent to the Education Board. This is a mistake. In order for your church to be credited for the offering on that day, it will be necessary for you to send the offering direct to R. B. Gunter, Jackson, Mississippi.

It will be well to set some goal for your collections. By doing so your offering will be larger. This will help you along on the campaign. The amount will not be credited on individual pledges, but will be credited on the quota of your church.

Third, the Sunday School Normals are to be one of the important features of our summer work. Brethren Byrd and Sweany and Miss Brown along with their helpers are going to make the Sunday School normal tell. It seems now that the number is going to be larger than ever. We are expecting that the attendance will also be large. Every Sunday School teacher and superintendent and others who can should avail themselves of this opportunity of studying for five days to prepare themselves to do the Master's work in the Master's way. Remember that you get all of this instruction along with your entertainment free of charge. You will be out nothing except the cost of the book and the book is worth keeping.

Fourth, the objective in our revival meetings. It should be first, the salvation of the lost; next it should be the enlistment of the unenlisted who are saved. If a church has not a budget for its local expenses, pastor's salary, etc., and is not paying

regularly, then a denominational budget should be put on. This is just as important as any other phase of the work. This kind of a revival meeting which leaves this out entirely will not last very long. It is important that we enlist as many of our people in tithing as possible. This is good for the church, for the cause and for the individual contributor. It has been said that no Christian has ever come to his deathbed and has said that the promises of Christ were false. We have never known one who tithe systematically, for many years who has said that God's promises to those who honor him with their substance were false. If you have not tried it, do so and render your testimony.

Fifth, emphasize the importance of paying campaign pledges weekly or monthly. The way to be up is to keep up. The receipts for May were \$10,020.68. The receipts for June to date are \$4,301.02.

LIST OF EVANGELISTIC SINGERS

The following is a list of evangelistic singers whose names have been handed to us. We know only a few of them personally and cannot undertake to recommend them. If any church is interested, however, we will furnish such references as we have. The churches may take the matter up with these brethren direct:

Rev. C. M. Wright, Hattiesburg.
Mr. A. H. Doty, Winona.
Mr. Wm. Eugene Blake, Columbus.
Rev. C. S. Moulder, Lorena.
Rev. B. W. Hudson, Clinton.
Rev. Madison Flowers, Jackson.
Rev. O. P. Estes, Lyon.
Rev. J. H. Smith, DeQuincy, La.
Mr. W. B. Hunter, Water Valley.
Mr. Robt. Cooper, Aberdeen.

NEW BOOK ON EVANGELISM

We have just put in the Library the book on evangelism first recommended by Dr. Dodd at the recent Evangelistic School at Clinton, "Pastoral and Personal Evangelism," by Goodell. This makes three good books on evangelism. Join our reading circle and read them.

Write for application card. It costs nothing to read the good books except the postage for mailing them out. Others are taking advantage of the opportunity. Why not you?

**BOOKS IN THE CIRCULATING LIBRARY—
READ THEM**

	Author	No. Pages	No. Days Allowed
The Moral Dignity of Baptism	Frost	282	20
The Doctrines of Our Faith	Dargan	214	20
Studies in the New Testament	Robertson	284	30
Training in the Baptist Spirit	Van Ness	176	15
The Glory of the Ministry	Robertson	243	20
The Training of the Twelve	Bruce	545	30
Epochs in the Life of Jesus	Robertson	190	15
The People Called Baptists	McDaniel	176	15
A Short History of the Baptists	Vedder	327	30
The Course of Christian History	McGlothlin	313	30
Talks on Soul Winning	Mullins	84	15
With Christ After the Lost	Searborough	352	30
Livingston the Pathfinder	Matthews	213	30
Stewardship and Missions	Cook	170	15
The Call of the South	Masters	222	20
Baptist Missions in the South	Masters	204	20
Life and Letters of John A. Broadus	Robertson	450	30
With Christ in the School of Prayer	Murray	274	20
Making America Christian	Masters	206	20

A SERMON ON MARRIAGE
Preached at the 1st Baptist Church, McComb, Miss.
By Theo Whitfield, Pastor

In the first place let me say to you that marriage ought not to be entered into hastily. Every body in this house readily admits the wisdom of the advice and yet many a one of you in your own case will not heed it. In even the less important things of life people are often more careful than in choosing a husband or wife. Why, when a man goes to buy a fine horse or a jersey cow, he inquires diligently into the animal's pedigree and habits, lest he should, after all, find himself with a horse that would bite and balk or with a cow that would kick its owner. And yet I have seen a man come to this city and in two or three months or less persuade some foolish young lady to marry him. She does not know anything about his family, or his history, and sometimes the young lady is "perfectly shocked" to learn that he has a wife or two back yonder at some other places where he has "worked." Depend on it, if he is all right he will be glad for you to make all reasonable investigations concerning him and concerning his habits and his past, and if he is not willing, then know that he is an owl of the darkness.

Some Should Not Marry

Common sense and honesty tells us that there are some people that ought not to marry, and those are people that have a vicious disease. Perhaps the legislature ought to pass a law requiring a bill of health along with the license. But my business is to tell people directly that if they have some deadly, contagious and blighting disease, then they ought not to impose themselves on some life companion, and they ought not to bring children into the world. I knew a man with tuberculosis to marry a lovely young girl, and she nursed him a year or two until he died, and then she took down pitifully for a year or two herself and died, and then the little child began to grow pale and thin and emaciated and finally itself died. I say that if there be a doubt about your physical condition you should consult a reputable physician as to your fitness to marry. God's sixth commandment says "Thou shalt not kill," and it applies to the woman you say you love or that loves you as well as it applies to some person you might hate, and, to enlarge the command, I would say, "Thou shalt not bring injury or blight or premature death upon a woman." A very astonishing thing is that there is not a man in Mississippi that would deliberately marry a woman that was known to have some vile disease, and yet there are a thousand men having the same abominable disease that will deliberately marry themselves off to some innocent woman. I tell you a man is under obligation to be honest in marrying matters as well as in money matters.

Whom to Marry

I say just one thing here and that is to Christian people, namely, that your Heavenly Father wants you to marry within the fold. He says so in a number of places, one of which is the following: "Be not unequally yoked together with unbelievers." However, He says also that in case you are already tied up with an unbeliever, you are not to leave that unbeliever. That is, you are not to leave that unbeliever if he or she is willing to stay with you. God did not want you to marry such at first, but now since you are married He wants you to make the best of it. A good parent ought to be that way, and God your Heavenly Father is. He wants you to live in peace. But remember that you are to live your Christian life, no matter with whom you live and no matter in what circumstances you are placed. Now listen very closely to what I say. The Bible tells you that you are to serve God and live your Christian life, and if your husband or wife wants you to give up your Christian life you are to give up your husband or wife rather than give up your Christian life. You are to love God more than any man or woman, no matter who they be.

Wives Before Parents

Talking about precedents, Bible instruction is that a man should cleave to his wife even if he is obliged to leave his father and his mother. Now

there are many homes where this is not necessary. As you all recall, there was the good mother and Mother-in-law that we buried a couple of months ago, who had lived with her son and daughter-in-law for eighteen years. She was of such a sweet disposition and that daughter-in-law was so good and kind in her ways that they all lived together that long time. But there are some folks that could not get along that well. There are mothers-in-law and daughters-in-law that can't get along together at all, and the command to the husband in the case is for him to leave his father and mother and to cleave to his wife. A man's duty is to take his wife to another town if necessary or even to another state. Now, in the oriental countries the custom is for the daughter-in-law to become the servant and the dredge of all her husband's family. But the Savior reversed that. He taught that the man's wife should come first with the man and the reason was that they two were no more twain but one flesh.

Separation and Divorce

The Bible allows separation whenever necessary and for many reasons but allows divorce and remarriage for only one reason, namely fornication. The Savior said that whoever put away his wife save for the cause of fornication and married another committed adultery. There is no Baptist or Methodist or Presbyterian preacher that I know of that will marry a couple one of whom has been unscripturally divorced. However, I was saying that the Bible allowed separation for many reasons, I have often thought that if I were a woman I would not live with a man that mistreated me or abused me. For instance, if he should beat me, I would then tell him that he had broken his marriage vow, in which he promised to honor me, and I would leave him. I do not think I would live with a drunkard. I know you don't have to, either by God's law or man's. The Bible says in such cases that you do not know that you will ever be able to save him and that you are not bound to him in such a case. Now it does not command you to leave him, but says that you may do so. But it says that if you leave him you are still to remain unmarried or else to be reconciled to him.

The Marriage Vows

Then there are the marriage vows. I must remind you what they are, because when you young folks get married and the ceremony is being performed you will be so scared that you will not know what the preacher is saying. I was recently marrying a couple and asked the young man the usual question, namely, if he would take the young lady whose hand he held to be his wedded wife, but though he looked me straight in the face he did not say a word. I repeated the question. He never took his eyes off me but still answered not a word. His thoughts doubtless were miles away. The third time emphatically I repeated the question asking him if he would have the young lady as his wedded wife, and the young lady herself became so nervous that she cried out herself "Yes, yes," for him. I am not sure that he ever did answer. But he took the bride all right. Well, I remind you of what you promise in the marriage vows. First you promise to "keep yourself only unto her" and "only unto him." That does not agree with a lot of running around that we see, does it? Then you promise to "love, honor and cherish." I think one of the meanest of all men in any community is a man that will not support his wife and children. The Scriptures speak of a man that, saying that even though he professes to be a Christian, yet he really has denied the faith and is worse than an unbeliever, in other words is nothing but an old hypocrite, pure and simple. I tell you brother, if you married a woman and brought children into this world and now don't support them, you are not on your way to heaven, and, unless you change ears you never will get there. No matter if you don't love that wife, or don't love those children, yet you are duty-bound to support them. At the marriage altar you promised to "love, honor and cherish" her, and to do it "until death separated you." You did not promise to do it until "hate" separated you, or until "incompatibility of tem-

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per" separated you, but "until death do you part."

Unhappy Marriage

Let me tell you that unhappy couples can make themselves into happy couples. Do you know what happiness in wedded life is founded on? It is founded on love. Riches won't make it nor education nor health nor beauty, but love in wedded life makes happiness. Now love can be cultivated. I saw a little babe brought to this town, homeless and poor and thin and emaciated and pale, and I saw a good woman take it and furnish it with good rich milk and nursing and clothes, and now it is one of the prettiest and plumpest little girls in town. Love can be cultivated that way. It may be now thin and poor and pale and practically dead, but you can revive it and make it flourish. How? Why, the way to cultivate love is to do things for one another. You know the law that the Creator made for us, namely, that where-ever we placed treasure there would our heart be. Well, invest some treasure in that wife or husband of yours, some treasure of time, thought, attention, flattery—yes flattery. Compliment one another instead of scolding one another. Come to church and sit together. Bend over and pray together, and pray for one another, and the desert of your heart will blossom as the rose.

The Married Fool

I want to tell you who I think is about the biggest wedded fool, and that is the man that lavishes attentions on some other man's wife. Not a fool simply because he is liable to get his head blown off, but because of the harm he does his own self. Suppose I come down the street and see a man with a pick and spade digging under the side of his house and I ask him what he is doing, and he says that he is fixing to grow some vines there, and I say, "Man, you are undermining your house, and pretty soon your house will be all leaning over to one side, and your chair won't sit straight and your bed won't lay even and your desk will be tilted and you can't enjoy living in the house any more, and a few silly vines are not worth it." Now that is the way with a man that spends attentions on another woman instead of his wife. He is undermining his affections for his own wife, knowing all the time, as he ought to, that his happiness depends on how much love he has for her. That silly sentimental little vine he is trying to grow with some outside woman is not worth the price he is paying in the undermining of his own heart's affection for his wife. Likewise it is true with a woman when she foolishly allows herself to daily with some outside man. It just destroys her own happiness and is a tremendous price to pay for a few messes of potage.

Choosing a Companion

Two things I tell you and one is that you pray over the matter. Did you ever realize that your mother and father are deeply interested in you getting a good life companion? Well, your Heavenly Father is many times more interested than even your earthly parents, and he will answer your prayers on the subject. So don't hesitate to ask him to enable you to see if the young person you are thinking of marrying is a safe person for you, and if he or she will make yours a happy life and all of that. I say that your Heavenly Father will enable you to make a wise decision if you will take the matter to Him in prayer.

Secondly use all the means of knowing that God has given you. Somebody has said that when the Lord points to a thing he points with both hands. Now suppose that you love the young man you are thinking of marrying. Well, that is one finger pointing toward him. But now also does the finger of judgment point toward him? For God not only put a heart in you to love but he put a judgment in you to decide. Suppose that you learn that he is trifling and won't work, or is dishonest in money matters, or has a living wife already, or is unclean in other ways, and judgment says that he is not the man for you. Love points one way and judgment another. That is proof that God is not pointing toward him, for when God points to anyone he points with

both hands. But if, on the other hand, your own judgment and parents and friends all tell you that he is good and industrious and manly and pure and fears God, and then in addition to that you love him, then I say "Go ahead, the path is clear, for all the fingers of God are pointing that way."

A New Way to Solve Old Problems is the title of a recent pamphlet on a vital subject. It is a booklet that pastors and others working on the problem of developing the younger members of the congregation will find stimulating and instructive. The author is Frank E. Duddy, assistant pastor and director of religious education in First Congregational church, Toledo, Ohio. It is a record of the attempts by a great church to provide religious education for its members. If we are not mistaken this is a real contribution to the question of church efficiency. It is a 45-page pamphlet published by Chas. Scribner's Sons.

This telegram was received from Dr. Dorgan of Nashville, Tuesday afternoon Jun. 14th:

Our vocational school is greatly blessed. Eighteen states represented, seventy-eight students enrolled, many choice men and women preparing for positions as field workers, Sunday School superintendents, or leaders of young peoples work. Pastors are invited to visit the school or write us with a view to secure needed helper.

Harvard University will not hereafter confer the B. A. degree without a Bible examination.

Four feet of mud in the lake at Pueblo is a result of the severe storm in that vicinity which lasted but a few hours. And yet the geologists are wishing us to accept the statement as proven that the world must be millions of years old because the deposits of mud from it. These same geologists tell us that the early periods of earth's history were subject to more frequent and more violent storms than are experienced in this age. Our time is spent largely in unlearning what was once handed out to us in books of science as established facts.

WHAT IS CHRISTIANITY?

Last week we called attention to the present-day significance of this question, but did not attempt an answer. This week we indicate the right answer. In seeking an answer to this question we are sure to go astray if we overlook the fact that it is purely historical question. It is not to be confused with the question, What is the true or ideal religion? Conceivably Christianity may be false and its influence degrading, but that should not be taken into consideration in determining what it is. How can we discuss its truth or its value until we know what it is? The question, What is Christianity? differs not at all in kind from such questions as, What is Pragmatism? And we should follow the same method in getting the answer for it as we do in getting the answer to the other questions. When, for instance, Professor Macintosh, of Yale Divinity School, argues that certain alleged Christian doctrines are not truly Christian because they are irrational and immoral, he confuses the historical question, What is Christianity? with the rational question, What is true? and the ethical question, What is moral? The outcome, of course, is that he rejects as un-Christian whatever is out of harmony with his personal conception of what is rational and moral. We are fully persuaded that all that enters into Christianity is rational and moral, when these words are given their proper content, but it is quite unwarranted to proceed on this assumption in ascertaining what Christianity is. What would it be thought if we argued that certain ideas are no truly Darwinism because, in our judgment, they are irrational and immoral? Historical questions cannot be answered by an appeal to philosophy; they must be answered by an appeal to history.

It is sometimes assumed that we can obtain a sufficient exact answer to this question by ascertaining what is common to all those who have professed and called themselves Christians, what has been held in common being regarded as essential and what has not been held in common being regarded as non-essential. Suppose, however, that any considerable number of those who have pro-

fessed and called themselves Christians were not really Christian in thought or life. Then what has been held in common would contain nothing specifically Christian. But even if we assume that all those who have called themselves Christians were really such, this method would only give us the minimum of Christianity; otherwise those who have professed the most attenuated forms of Christianity of which we have any knowledge would be excluded. It would seem clear, therefore, that if we are to obtain anything like an adequate answer to our question, we must confine our attention more especially to those Christians who have held somewhat closely to type. If there be no such thing as a fundamental type of Christianity, then it must be confessed that Christianity is a word without definite content, and so a word into which men pour whatever content may suit their convenience. In that case the question, What is Christianity? is meaningless. We can no more answer it than we can answer the question, What is the size of a circle?

If, however, we proceed on the assumptions—both of which we believe to be well supported—that Christianity is an historical religion having a definite beginning in the life, teachings and work of Jesus Christ from whom it obtained its specific content, and that, broadly speaking, it has not departed from type, and when it has more or less departed has shown a strong tendency to return to type, we ought not to experience a great deal of difficulty in ascertaining the answer to our question. With the real historical manifestation of Christianity before us—with a New Testament in one hand and a history of the Christian church in the other—we are dull of understanding if we do not perceive that Christianity is a specific religion, that it is a redemptive religion, that it is that particular redemptive religion that offers salvation through the expiatory death of Jesus Christ. As Dr. Warfield put it: "Christianity is a redemptive religion, having as its fundamental presupposition the fact of sin, left both a guilt and a pollution, and offering as its central good, from which all other goods proceed, salvation from sin through an historical expiation wrought by the God-man Jesus Christ. The essence of Christianity has always been to its adherents the sinner's experience of reconciliation with God through the propitiatory sacrifice of Jesus Christ. . . No doubt, parties have from time to time arisen who have wished to construe Christianity otherwise. But they have always occupied a place on the periphery of the Christian movement, and have never constituted its main stream."

Modern Liberalism admits that this is what Christianity has all but universally meant to its adherents. It maintains, however, that almost its entire historical manifestation has been a departure from type, that the "religion of Jesus" was immediately after his death transformed by the "faith of the primitive community," and this in turn by the theological construction of Paul; so that it is Paulinism rather than Christianity with which church history concerns itself, since it is only recently, thanks to "Liberalism," that true Christianity has been recovered. A sounder scholarship, however, has abundantly shown the untenability of this representation of early church history. There is no such line of cleavage between Paul and the primitive Christians or between the primitive Christians and Jesus. In the mind of Jesus as well as in the minds of the primitive Christians, and in the minds of the primitive Christians as well as in the mind of Paul, the religion that He founded is a redemptive religion centering in the cross as an atoning sacrifice.

We may or we may not like such a religion. We may accept it, or we may reject it. We may regard it as rational or irrational. We may think it moral or immoral. We may value it as our chief treasure, as that without which we would be utterly undone, or we may regard it as without value or even as a thing to be gotten rid of because positively harmful. Be our judgment of it what it may, true or false, valuable or worthless, it is utterly futile, however, to deny that this is the sort of religion Christianity, as a matter of fact, is.—The Presbyterian.

Four young men and young women from the Baptist Bible Institute were among those before the Foreign Mission Board June 6th asking to be sent as foreign missionaries. That's pretty good for a three-year old.

The Vocational school in Nashville for Sunday School and B. Y. P. U. workers opened auspiciously with students from 17 states. It is conducted by the Sunday School Board in the buildings of Ward-Belmont College. Dr. Van Ness says:

The New York American says that while hotel men in the United States and grape growers in California fought prohibition to the limit of their ability, their business is confessedly more prosperous today under prohibition than before the Amendment was adopted.

Organic Union with Methodists and Congregationalists was formed by a vote of the General Assembly of the Presbyterian Church of Canada. It is said that one swallow does not make a summer. It remains to be seen whether the other two denominations will swallow it.

The Christian Advocate of Nashville in appealing to Methodists to reach their aim in the education campaign reports that Baptists have collected 25 million of the 92 million subscribed and Methodists have collected ten million of the fifty million which they subscribed in the centenary campaign.

Brother J. C. Richardson, a former student of Clarke College and of Mississippi College, is now pastor of the First Church, Cumberland, Indiana. But we are not surprised that he sometimes gets homesick. He did good service as chaplain in the army and would admirably fit some Mississippi pastorate.

"Complete reorganization of classes will be effected, covering many phases of Sunday School work, for the last two weeks of the school, June 20 to July 3. Students may well arrange to come for these last two weeks. The Sunday School Board offers tuition and text-book free; the only expense is for travel and board. We will welcome all Sunday school workers, but especially invite pastors, superintendents and secretaries."

Many have heard of the fine men who were reared in the hills of Georgia and the Carolinas. In passing through that region last week we saw the reason why. The soil is too poor to produce anything else and they have to specialize in men. Thank God we have some poor land in Mississippi. The struggle and discipline of conflict with poor soil is calculated to develop the finest elements of character.

The meeting at Collins, where Dr. Crutcher of the Baptist Bible Institute assisted pastor J. T. Christian, resulted in forty-six additions to the church, 26 of them by baptism. Dr. Crutcher says he has seldom been in a finer Christian atmosphere. He is this week helping in a meeting at Kentwood, La., and Dr. Christian is helping in a meeting at Sumrall where Pastor Bruce Hillen has trained a good class of personal workers in preparation for the meeting.

The counsel of the N. C. and St. L. Railroad says that engineers on the branch lines of that road get more salary than the Governor of Tennessee or the judges of the Supreme Court. Yard-masters in Nashville, he said get more than the high school principles; blacksmiths and switchmen get more than high school teachers in Paducah or Chattanooga; and that the conductor on the Rome branch, 18 miles long, gets more than the full professors in Vanderbilt or the University of Tennessee, and the engineer on the same road gets nearly \$6,000 which is more than the Supreme Court judges of Tennessee.

Thursday, June 16, 1921.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN.....	Clinton
First V-President—MRS. K. GODBOLD.....	Clinton
Second V-President—MRS. M. F. DOUGHTY, Shaw	
Third V-President—MRS. C. LONGEST, University	
Fourth V-President—MRS. JEFF KENT, Forest	
Fifth V-President—MRS. JAMES CHAMPLIN, Hattiesburg	
Sixth V-President MRS. R. L. BUNYARD, Summit	
W. M. U. B-President—MRS. A. J. AVEN, Clinton	
Rec. Sec'y.—MRS. P. L. LIPSEY.....	Clinton
Young Peoples Leader—MISS FANNIE TRAYLOR Jackson	
College Correspondent—MISS MARY RATLIFF Raymond	
Training School Trustee—MRS. J. L. JOHNSON Hattiesburg	
Margaret Fund Trustee—MRS. J. W. DAVIS Jackson	
Mission Study Leader—MRS. H. J. RAY, Grenada	
Personal Service Leader—MRS. HENRY F. BROACH Meridian	
Stewardship Leader—MRS. P. B. BRIDGES Jackson	
White Cross Work—MRS. HENRY F. BROACH Meridian	
Corresponding Secretary—MISS M. M. LACKEY Baptist Building, Jackson	
Treasurer—MISS M. M. LACKEY.....	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY.....	Jackson

"I can do all things through Christ who strengthens me." Our year's watchword. Let us remember to repeat it each morning.

This is June. Let us in each society and each church remember that we want to secure subscribers for Royal Service. Sisters, let's see if Mississippi cannot be on the honor roll this year, in the securing of subscribers. Begin with June, and work all through the summer months until you are satisfied that your church membership has been thoroughly canvassed, and your women and young people are getting the splendid information the magazine brings us each month.

Miss Traylor sent out fifty-three certificates to Sunbeams this week; forty of them to the wide awake band at Oskyka and the others to Drew. Is not this fine? Miss Lackey is daily sending certificates to our women, and our young women are doing fine study work also.

Do not fail to note in this issue the call to your district meeting. All six of them are given place today. Do not fail to begin in time to have representatives from your society at your meeting.

FIRST DISTRICT MEETING

The W. M. U. District meeting of the First District will be held in the Second Baptist church in Jackson, on June 28th and 29th. The first session opens on Tuesday afternoon at 2:30. The afternoon and evening sessions will be devoted to the Young Peoples' Work.

Every organization of the W. M. U. in this District is earnestly requested to send messengers to this meeting. Send name to Mrs. J. M. Joffron, 413 W. Capitol, Jackson, and she will provide a home and entertainment for you. Do not fail to write Mrs. Joffron if you are coming. Do not wait till you reach Jackson and ask for a home, please. It will be given you for a cordial welcome awaits all who will come, but it will save much trouble by knowing beforehand the number of guests expected.

ATTENTION! FIFTH DISTRICT

The W. M. U. rally for the Fifth District meets on June 21-22 with the First Baptist Church, Laurel.

In addition to having our state officers, Miss Lackey, Mrs. Aven and Miss Traylor, there will be a well planned program that you will need to get. First session will be at 2 o'clock Tuesday afternoon with a fine young people's program.

Let each church in the Fifth District see that her society is represented.

Those of us who attended the B. Y. P. U. con-

vention in Laurel in April know of their hospitality and the rest of you ought to go just to see how the Laurel folks do things!

Just send your name to MRS. JOE WILLIAMS, 785 First Avenue, if you expect to attend your W. M. U. rally.

MINUTES OF W. M. U. CENTRAL COMMITTEE

At the meeting of the State Central Committee held in Jackson on May 31st, 1921 there were present the following members: Mess James Aven, Bridges, Broach, Bunyard, Champlin, Davis, Doughty, Godbold, Johnson, Kent, Lipsey, Longest, Yarborough and Misses Lackey, Ratliff and Traylor. The meeting was opened by the use in concert of the W. M. U. motto. "I can do all things through Him that strengtheneth me," after which Mrs. Lipsey led the devotional service. She read I Tim. 4:18, dwelling briefly on the characteristics therein mentioned which make one "furnished for Work." Mrs. Bunyard closed the service with prayer.

The report of Miss Traylor, Young People's Leader, was largely with recommendations for broadening the work. She plans additional rallies, four in each district, containing three days each. Suggestions were made for these by Miss Ratliff, Mrs. Yarborough and others. The report recommended specially designated work for the Sunbeams and Young People, suggesting a simple part in White Cross Supplies, collection of books for missionary libraries and the making of scarfs, etc., for mountain schools.

The report of Miss Lackey, Corresponding Secretary, made mention of the organization of a new association, the Newton County Association. It spoke of the time, places and programs of the State District Meetings. Mrs. Godbold read a tentative program prepared for the First District and Mrs. Longest spoke of her plans for the Third District. A motion was made by Mrs. Bunyard that two brethren, Rev. Roland Leavell of Oxford and Mr. D. M. Nelson, Educational Secretary, be invited to make addresses in these meetings. This was adopted by vote.

Mrs. Sue Bell Johnson stated in her report that thirteen young women, two of them self-supporting, were applying for Training School Scholarships. These were adopted by vote as Mississippi's Training School Girls.

The program for the Annual Assemblies was presented by the corresponding secretary. Miss Lackey announced that Miss Juliet Mather would be in charge of young people's work at Hattiesburg and Miss Traylor at Blue Mountain. A class in "Laborers Together" will be taught at each encampment to the women and young women.

Mrs. Yarborough having resigned the White Cross work, this was also given to Mrs. Broach, with promise of assistance from headquarters.

Dr. Gunter was introduced and made a short talk, proposing as a suitable slogan for us the word "Altogether." He gave five points to be emphasized in State Mission work.

Afternoon Session

After an excellent and much enjoyed lunch served by Miss Lackey and Miss Traylor, Miss Lackey, the meeting having been called to order, spoke of a book "Auxiliary Programs," now out of print, for which special request is now being made. A new and revised edition prepared by Miss Traylor with such help as she requires, was ordered.

In discussing plans for summer field workers it was decided that Miss Landrum, Miss Bucy and Miss Slaughter be employed, methods of placing be determined by headquarters.

Mrs. Davis made report of the Margaret Fund and described a box sent to Truman McCrae, son of Rev. T. F. McCrae.

After discussion of mission study, Mrs. Riley moved that this committee in line with the recommendations of the general Union, recommend that Home and Foreign Mission study books, be included in the list of those requiring a written test or short written review. Miss Lackey moved

that a committee be appointed to decide upon what grounds the banner for mission study be awarded this year. Carried.

Miss Ratliff spoke on college work stating that she had been to every college within her province. She spoke highly of the program given at the State Meeting at Hattiesburg by the College girls.

Mrs. Broach read a report from the Good Will Center at Meridian, and spoke on it briefly.

Miss Lackey read parts of the new state policy and moved that from this State executive committee policy and the resolutions of W. M. U. that the State policy for Mississippi be formulated. This was carried.

Mrs. Aven gave out the following committees: Committee on mission study banner Mrs. Ray, Miss Lackey and Miss Traylor.

The new certificates for teachers of mission study classes were approved.

Mrs. Johnson spoke in an explanatory way on W. M. U. specializing in the Woman's College.

After some heart-stirring words by Miss Lackey, on work which will, please God, come to full materialization in the future, Miss Ratliff led in a closing prayer, and the meeting adjourned.

MRS. AVEN, Pres.

MRS. P. L. LIPSEY, Rec. Sec.

W. M. U. MEETING OF SECOND DISTRICT

The annual meeting of the Second District will be held in Grenada the 5th and 6th of July. All the organizations are urged to send delegates. All officers of each association are urged to be present. These will present their work and get the new plans for the fiscal year. I am counting on you. Do not fail me.

Send all names to Mrs. J. B. Perry, Grenada, Miss

MRS. M. F. DOUGHTY,
V-Pres. Second District.

WOMEN OF FOURTH DISTRICT

Our annual meeting will be held at Starkville, June 23-24, the ladies of Starkville will entertain you and we desire a full attendance. It will be appreciated if you will send your name to Mrs. J. D. Ray, if you will go.

MRS. J. KENT,
District Vice-Pres.

SIXTH DISTRICT MEETING

Monticello, June 30-July 1st.

The third annual W. M. U. Sixth District meeting will be with the Monticello Baptist church, June 30 and July 1. The two meetings we have had have been good but we want our Monticello meeting to be better—in attendance, in information and spiritual uplift. Remember that Union, Franklin, Mississippi, Lincoln, Pike, Walthall, Marion, Jefferson Davis and Lawrence associations compose the Sixth District. If you are a member of a W. M. S. in any of these associations will you not see that a delegate is sent to your district meeting? Entertainment is free, but you are urged to send your name to Mrs. W. C. Cannon, chairman of entertainment committee.

Come! Let us plan together for the Kingdom interests of the Sixth District as well as hear the reports for the past year.

Your Vice President,
MRS. R. L. BUNYARD.

Dr. Mullins said at the Southern Baptist Convention: If Southern Baptists would put our Baptist paper into every home in the Convention, I am persuaded that the denomination would have solved all its problems.

Dr. H. M. King is assisting Pastor M. O. Patterson in a meeting at Monticello and requests that you pray for the blessing of God on him. He assisted Dr. Patterson at Brandon last week. Four unbaptized and seven received by letter.

Dr. I. P. Trotter and W. Y. Quisenberry attended the meeting of the Foreign Mission Board in Richmond last week.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Secretary, Oxford, Miss.
"We Study That We May Serve"



REV. J. D. FRANKS, Called to the First Church, Columbus.

FIFTH DISTRICT B. Y. P. U. CONVENTION.

The Fifth District B. Y. P. U. Convention meets at Biloxi June 23, and 24. Every effort is being made to care for the folks that may come, up to the number of about two hundred. But we now make this urgent request that the secretary of each Union, Sr. and Jr., in the district that expects to be represented here to send the number of girls and the number of boys, who are coming to Mrs. B. McGinty, 533 E. Howard Ave., Biloxi, Miss. The names are not desired, but the number of each is necessary for assignments that when you reach here the committee may the more easily assign you to your homes. We would advise that all who come by railroad via Gulfport to take the interurban street car from Gulfport to Biloxi and get off at stop number ONE in Biloxi where members of the reception committee will meet you.

Yesterday was the beginning of our second year at Waynesboro. In the year passed we find much to be grateful for, all the way was not strewn with roses, neither was the sky without clouds, still the path was delightful and the sunshine cheerful. We are happy that we were able to pay our pledges to the seventy-five million campaign, keep the pastor paid, put a carpet on our church at the expense of more than four hundred dollars, pay nine hundred on our water supply and just as the new year opens install a new piano. This is all good, but we are more rejoiced to know that seventeen were baptized in the twelve months just ending and we are to baptize another on Wednesday night at our first prayer meeting of the second year. It is the joy of our soul that we are seeing souls saved in our regular services.

This account would be incomplete if we were to fail to mention the fact we are improving our B. Y. P. U., W. M. U., Y. W. C. A., G. A. and Sun Beam Band.

Brother H. H. Webb comes to us for a meeting in August and Brother Wilds

follows on the twenty ninth for a weeks training of our B. Y. P. U.

E. H. GARRETT, Pastor.

District B. Y. P. U. Convention Results.

Last week the first and second of the six district B. Y. P. U. conventions were held at Canton, opening Monday night at 7:30 o'clock. Dr. Gaunter preached the sermon, and as announced Mr. Leavell gave us an illustrated lecture on Japan. The meeting Tuesday was begun at 8:00 o'clock and the program as planned carried out. Mrs. Greene of Vicksburg leading the conference on Junior work. Dr. Henderson was with us and all together the meeting was a success, reaching a great climax Tuesday night when the Second church, Jackson, Seniors gave the play and Dr. Henderson brought the closing message.

At Greenwood a similar program was rendered. Bro. Green of Greenville preaching the sermon. Dr. Henderson brought three great messages on Friday. Prof. Nelson also stirred our hearts with a masterful address both at Canton and Greenwood. "The Trial of the Robbers" was given by the Greenwood seniors. Mrs. Ferry of Grenada led the Junior conference. The demonstrations at Canton were given by the seniors of the Baptist Orphanage and the juniors of Clinton. The sword drill at Greenwood was given by juniors from several different churches.

Every expression that has come to us is that both meetings were a success.

Tabulations.

CANTON: Number enrolled 133; counties represented 7; churches represented 12; preachers in attendance 8; seniors 99; juniors 26. Officers elected—president, Mr. Hardy Jones, Vicksburg; vice-president, Mr. W. T. Head, Terry; secretary-treasurer, Miss Fancheil Wales, Canton. Next place of meeting: Second Church, Jackson.

Time: June, 1922, exact date to be fixed later.

GREENWOOD: Number enrolled 95; counties represented 12; churches represented 18; preachers attending 12; seniors 63; juniors 20. Officers elected—President, Mr. W. E. Blanks, Greenwood; vice-president, Mr. S. D. Butler, Clarksdale; secretary-treasurer, Miss Iris Dennis, Greenville. Next place of meeting: Greenville. Time: June, 1922, exact date to be fixed later.

We this week, by the time you read this, closing the second week, and will give the results in next week's Record. Next week we go to Columbia and Biloxi; Columbia 20-21, Biloxi 23-24, with a good strong program that you will be glad to witness. Let's make the last two really the climax. Come on, Districts Five and Six.

Guilty Again.

The Hickory Juniors organized one Senior union at Sand Springs church, May 8th. Also one at New church May 15th with thirty members. Mace Saddler as president.

WILMA GUNN.

Union Church, Panola County.

Miss Clyde Hughey, corresponding secretary of the Union church B. Y. P. U., writes a very interesting account of the B. Y. P. U. having gone to the Hebron church, 12 miles away, and rendering a program and at the close organizing a union. Reports from the Hebron union assure of the effective way in which the organization was perfected as they say they are doing good work, are maintaining nearly 100 per cent Bible Readings and attendance and are making plans now to have a study course, and are going to start right out helping others, having already made plans to go to McKeever to organize a union.

The officers of the Hebron union are: President, Mr. Ira Legg; vice president, Oliver Falkner; secretary, Mary Ethel Trammel; corresponding secretary, Lona Trammel; group captains, Jessie Legg, Kenneth Trammel.

Artesia Organizes.

Pastor Tully tells of the organization of a B. Y. P. U. at Artesia. His letter in part is: "We have very few boys and girls members of the church, but our younger married men and women decided to try the work and they are really overjoyed with the work. The different groups are contesting with each other and the progress is fine. The following are the officers of the union:

J. W. Halbert, president; J. D. Taylor, vice-president; Mrs. A. A. Senter, secretary; Mrs. J. M. Gillespie, J. E. Mrs. A. A. Senter, captains.

A report from Mrs. L. L. Hatten, leader of the newly organized union at the Ebenezer church, Jeff Davis county, tells of the progress of the work there—24 enrolled, good interest and a will to excell.

There is NO time like SUMMER time to do extension work—why can't we report 100 per cent increase in members of unions at our June District Convention, 1922. That's what District Two said. That's the Delta district. If they can, can't you? The

only way they can or you can is by going out and organizing in churches that have no union, and it is gratifying to see how many unions have gotten this missionary spirit.

We have free tracts on the county B. Y. P. U. convention and organization. Get your county organized—it's the only sure way of extending the work.

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MOTHER PANTHER, ATTENTION.

Rev. B. B. Hall, a native of Mississippi, a son of Rev. R. N. Hall so long and favorably known in Mississippi, is now resting at Gloster, Miss. Bro. Hall has been pastor of some of the leading churches of the country. He had a nervous breakdown last winter and was advised to take a rest. After several months of quiet on the farm he is now ready for work again, in evangelistic meetings. He does not expect to enter the pastorate before next winter.

Bro. Hall is one of our strongest men and yet he prefers all things equal to help in meetings with some of the more needy and even weak churches. He does not make the financial consideration a part of the determining features of where he goes. I wish our brethren would keep Bro. Hall busy this summer and fall. He will do you great good and you will be glad you had him.

Any one desiring a good leader of song for evangelistic meetings can get in touch with me through me.

The Lord is doing great things for us at the First Baptist church at Baton Rouge, La. We baptize on the first Sunday night in each month. On last Sunday night we had eight for baptism and left two standing over. People join our church constantly. Quite a number of men have joined for baptism lately. Our Sunday night congregations usually have more men present than women and children. Our Sunday school has doubled in the last twelve months. To Him all the glory and honor.

W. A. McCOMB, Baton Rouge, La.

GEARY, OKLAHOMA

June 1st we closed a good meeting at the above place.

Prof. Joe Strickland led the singing in a splendid way. There's none better than Strickland.

Bro. T. R. Paden is pastor and is being used of God in a truly great way at Geary. The work has grown wonderfully. The Sunday school has one of the best men for Superintendents of any church in Oklahoma.

There were some of the most remarkable answers to prayer during the meeting that I have ever seen. Twenty nine additions to the church, with 27 of that number grown people.

To God we give the glory.

* W. E. FARR

COLLINS

Our meeting of 13 days closed last night. It was in every respect a fine meeting. There were 46 additions to the church, 26 by baptism, 20 by letter. Dr. George H. Chrutcher, of the Baptist Bible Institute, did the preaching and Rev. James Lewis, of the local Methodist church, led the singing. I am next week with Rev. R. S. Hilburn at Summerall in a meeting.

Yours Fraternally,
JOHN T. CHRISTIAN.

BAPTIST BIBLE INSTITUTE.

We feel that the Baptist Bible Institute has made great progress in these three years as indicated by the fact that we graduated four men with degree of Master of Christian Training and sixteen with degree of Bachelor of Christian Training, besides five other special courses. The exercises were

most interesting and equal to that of any school I ever attended. There was a fine feeling among our students this year and all went home full of enthusiasm for the Baptist Bible Institute. Quite a large number will return next session and we are already receiving many letters of inquiry from others. Prospects are now that we will be full to capacity.

President DeMent, according to the wishes of our local members and many others of the Board who were at the Convention, has one for a period of rest and some study in the mountains. We hope this trip will benefit him and he will return with renewed vigor for the work of next session.

Cordially yours,
J. E. GWATKIN,
Business Manager.

SCHOOL OF EVANGELISM

The Mississippi School of Evangelism; to say it was great is expressing it but mildly.

My passion for Lost Souls was never so great. I have never before realized the blessedness of Soul Winning as now. I thank God, the State Mission Board, Mississippi College, and all instructors for the broad vision, and inspiration I received from this school, and trust that one year hence I shall be permitted to attend another equally as good.

Yours, in the Master's Service,
JOHN H. HEATH.

A FINE MEETING

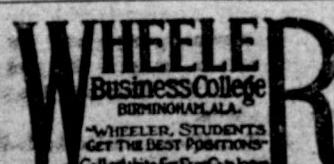
Pastor G. W. Riley of Jackson and Singer J. A. Brown of Dallas, Texas, have just closed a fine meeting with Pastor S. C. Howard, Lockwood, Mo. The field had been closely gleaned but they made a flank charge on the Catholics and lined up about six families of them, some Campbellites, and a lot of others. Among the many good things of the meeting was a great Flower Service and a generous "pouring of the Pastor." Pastor Howard writes, "The church feels that the work among us was the very best, and the most uplifting of any the church has ever had."

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MEETINGS OF ASSOCIATIONS

Association and Place of Meeting

Date	Meeting Details
Sept. 6	Lafayette County—Clear Creek, 10 miles west Oxford. Lebanon—Oral on M. C. R. R. Lee County—Uclatubba, 3½ miles northwest Saltillo. Pontotoc County—Zion, 8 miles south Pontotoc. Prentiss County—Osborne Creek, 4 miles west Booneville.
Sept. 7	Columbus—Maben, on G. M. and N. and south R. R. Grenada County—Pleasant Grove, 18 miles east Grenada. Tippah—Lone Oak, 6 miles north Potts Camp.
Sept. 8	Alcorn County—Tishomingo Chapel, 10 miles west Corinth. Monroe County—Becker, on Fries, 4 miles from Amory. Yalobusha County—Coffeyville, on R. R.
Sept. 9	Marion County—East Columbia, 3 miles E. Columbia.
Sept. 13	Indien—Tombigbee, 3 miles east Mantachie.
Sept. 13	Calhoun—Meridian Church, 8 miles northwest Vardaman. Deer Creek—Arcola, Y. and M. V. R. R. Panola County—Como, on I. C. R. R.
	Tishomingo—Iuka, on R. R.
Sept. 14	Union County—Enterprise, 9 miles southwest New Albany. Marshall County—Carey's Chapel, 15 miles north Holly Springs. Newton County—Mt. Pleasant.
Sept. 15	Chickasaw County—Friendship, 6 miles northwest Houston. Gulf Coast—First Church, Biloxi.
Sept. 17	Mt. Pisgah—Sulphur Springs, 12 miles north Lake.
Sept. 20	Montgomery County—Bethsaida, 11 miles southeast Kilmichael. Sunflower—Rome, on R. R.
Sept. 21	Landerdale County—Daleville, 18 miles northeast Meridian.
Sept. 22	Bay Springs—New Home, 5 miles west Stringer on R. R. Delta—Greenwood.
Sept. 23	Jefferson Davis County—Antioch, 6 miles east Prentiss. Red Creek—Red Creek, 7 miles west Wiggins.
Sept. 24	Jones County—Mt. Oral, 2 miles east Laurel.
Sept. 27	George County—Shady Grove, 6 miles southwest Lucedale. Pearl River County—Bethel, 18 miles west Poplarville. Pike County—Magnolia.
Sept. 28	Scott County—Hopewell, 6 miles south Forest. Webster County—To be fixed by executive committee. Zion—Bethany (Slate Springs) 10 miles south Calhoun City.
Sept. 29	Choctaw County—Ackerman, on R. R. Franklin County—Meadville, on M. C. R. R. Perry County—Buck Creek, 7 miles west Richton. Yazoo County—Bethel (Black Jack).
Sept. 30	Lawrence County—New Hope, 7 miles southwest Monticello. Walton County—New Zion, 3 miles east Tylertown.
Oct. 1	Liberty—Buckatunna, 20 miles southeast Meridian.
Oct. 4	Oktibbeha—Fellowship, 12 miles north Meridian. Carroll County—Carrollton, on R. R. Louisville—Good Hope, 18 miles southeast Louisville.
Oct. 5	Simpson County—D'Lo, on R. R. Rankin County—Richland, 1 mile east Plains on R. R.
Oct. 6	Riverside—Lyon, on R. R. Covington County—Seminary, on G. and S. I. R. R. Hinds County—First church Jackson.
Oct. 7	Tallahatchie County—Ascension, 7 miles south Charleston. Leake County—Mt. Zion, 5 miles North Sebastopol. Mississippi—Mt. Vernon, 6 miles south Robinson. Union—Elmo, 8 miles east Harrison.
Oct. 8	Pearl Valley—Oak Grove, 8 miles west Burnside.
Oct. 11	Copiah County—Harmony, 6 miles west Crystal Springs. Holmes County—Ebenezer, 10 miles west Pickens.
Oct. 12	Coldwater—Eudora, 10 miles west Hernando. Smith County—Baleigh, 14 miles north Mize.
Oct. 14	Choctaw—Salem, 16 miles west Shuqualak. Kosciusko—Harmony, 6 miles east Ethel. Lincoln County—Macedonia, 3 miles west Brookhaven. Neshoba County—Spring Creek, 7 miles northeast Philadelphia. New Choctaw—Mt. Zion, Leake County, 24 miles north Canton. Tate County—Hickory Grove, 7 miles east Coldwater.
Oct. 15	Greene County—Washington, on Log R. R. Tombigbee—Fulton, 19 miles east Tupelo.
Oct. 20	Wayne County—Clara, 10 miles from Waynesboro.
Oct. 21	Kemper County—Antioch, 6 miles west Scooga on M. & O. R. R. Clarke County—Pachuta, on M. & O. R. R.
No Date	Madison County—Time and place to be fixed by Ex. Com.

Note—Please look over above schedule carefully, and report any corrections to N. T. Tull, Jackson, Miss.

We are publishing the meeting date of the associations early this year because there were many changes in the associational organization last year and we want to be sure the time and place of meeting are correct for each association.

Where associations have been organized and where new associations have been formed, it is very important that the officers of the association, and other interested workers, give the meeting due publicity and see that every church is properly represented.

We will send out later on the associational letter blanks and other forms for gathering statistics.

Two-thirds of the associations of the state are now organized on county boundaries. Several others are made up of groups of counties, but adhering to county lines in their formation.

On account of the printers' strike the publication of the Southern Baptist Convention Annual has been indefinitely delayed.

HILLMAN COLLEGE

For Young Ladies
Clinton, Miss.

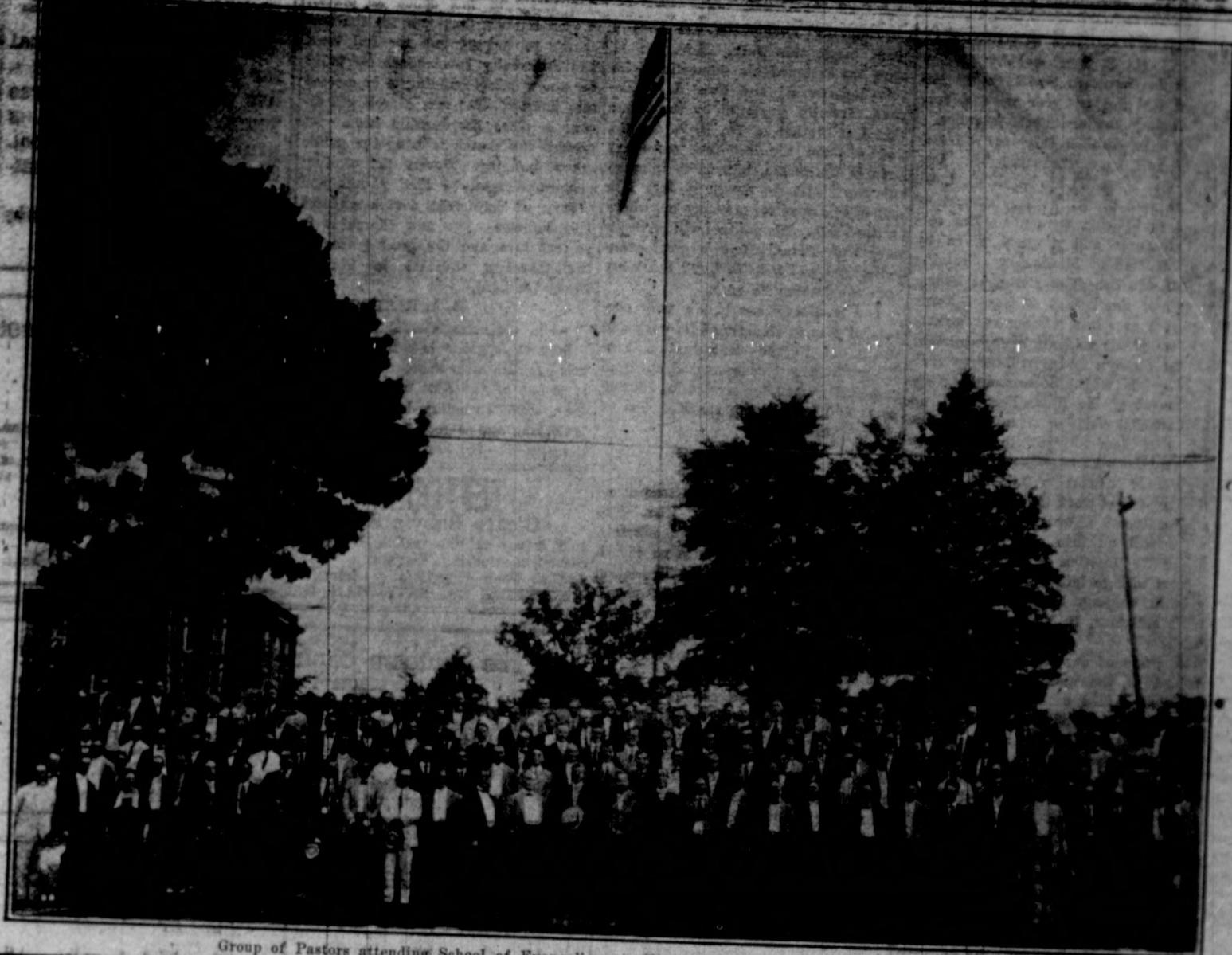
A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression, and Literary work. Accommodations for only seventy boarding students. Many girls waited too late last summer and were turned away because there were no vacancies. Don't delay. Write today for information about next session.

M. P. L. BERRY, Vice-Pres.

Thursday, June 16, 1921.

THE BAPTIST RECORD

Eleven



Group of Pastors attending School of Evangelism at Clinton May 29-June 2.

ANSWERS THE EDITOR

I have two daughters who belong to the Duck Hill Baptist Church so the "Record" comes into our home regularly. I enjoy reading it, but I must take issue with you upon your 4 minute sermon of this week, "The Second Touch." You can't be a believer in the Lord Christ and at the same time believe that your have something in regard to eternal life that another believer (however humble and ignorant he may be) has not. Now lets see, how do we become Christians? Faith cometh by hearing and hearing by the word of God, "we are all the children of God by faith in Christ Jesus."

The Holy Spirit takes up his abode in the body of the man the moment he trusts Christ for his salvation. "The Spirit itself beareth witness with our spirit that we are the children of God." So then when a man puts his trust in the Lord Jesus Christ, from hearing the gospel preached, and the Holy Spirit takes up his abode with him and in him bearing witness with his spirit that he is a child of God, you need not tell me that the great doctrines of the gospel are but names without significance to Him. They shall all know Him from the least to the greatest what these people need is the gospel preached to them, that they may believe the gospel and receive the Peace, that all believers receive, then you need not be uneasy about their nervousness and wavering for "we are kept by the power of God." Being learned in the wisdom of this world does not make one see clearly spiri-

tually. Eternal life is a gift of God, and all believers have it and also the assurance of it and these so-called nervous Christians are not Christians at all, they need the gospel preached to them.

And another thing I differ with you on: I say the preparation of the minds of the people for the reception of the gospel. How were the hearts and minds of the people prepared on the day of Pentecost? How was the hearts and minds of Cornelius and his house prepared for the reception of the gospel? They did not have "the Baptist Record" to go ahead of Peter. I am afraid you are trying to rob the Holy Spirit of His work. You will get man made Christians! If you push the Holy Spirit out of the way,

Yours in the Lord Jesus,
J. E. HEATH.

REPLY

This is very good doctrine as far

A GOOD MEDICINE FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation and building up the whole system.

Get this dependable medicine today and begin taking it at once.

If you need a laxative take Hood's Pills. You will surely like them.

as it goes. But like all hardshell doctrines takes no account of the instruments through which the Holy Spirit works.

EDITOR.

THE SANITARY Individual Communion CUPS
List of thousands of churches using our cups and FREE CATALOG MAIL
Circulars sent upon request.
Sanitary Communion Cup Co., 71st St., Rochester, N. Y.

IN FULL SWING

Seventeen States represented in the Sunday School Board's
VOCATIONAL SCHOOL FOR SUNDAY SCHOOL AND B. Y. P. U. WORKERS

In buildings of the Ward-Belmont College, Nashville, Tennessee

Complete reorganization for the last two weeks

June 20 to July 3

Tuition and text-books free
The only expense is for travel and board

Come With Us

June 30 to July 3

E. C. DARGAN, Dean

I. J. VAN NESS, Corresponding Secretary
For information or reservation, address,

P. E. BURROUGHS, Secretary,
Baptist Sunday School Board, Nashville, Tenn.

A GREAT COMMENCEMENT IN THE SOUTHWESTERN SEMINARY

(L. R. Scarborough)

The Southwestern Seminary has just closed its greatest year with a very satisfactory commencement exercise.

We have enrolled this year 691 students and have graduated 88. Drs. J. L. Van Mea, W. M. Hamilton, J. W. Porter and B. W. Vining brought us great soul-stirring messages. The special features and program given by the Woman's Missionary Training School, the School of Religious Education, and the School of Gospel Music were put over in a satisfactory fashion.

Some of our students by appointment of the Foreign Board will go to various foreign fields. Some under the appointment of the Home Board will go into mission fields or mountain schools. Many of them will go into strong pastorate. Some twenty-five of them will give their summer to B. Y. P. U. and Sunday school work in Texas and other states. Some fifty or seventy-five of them will go into evangelistic work under the direction of the state boards. Others will go into other fields—evangelistic singing, Sunday school, pastor's assistant, B. Y. P. U., and other work.

A group of our teachers will be occupied in the summer school, which has just opened with an enrollment of around 200. Some of them will give their summer to further study, some in evangelistic work, others in conference and assembly work. Dr. Conner will represent us in the Ridgecrest School of Theology. Prof. Knight will visit Old Mexico and the Mexican work in Texas, studying the problems of missions. All of them will be busy advancing their studies, deepening their scholarship, or building the Kingdom of God.

The prospects for next year are very flattering. It seems that our enrollment will be much larger next year than last year. We welcome all who will come and will do our best for them. We call special attention to the movement in the department of Missions. Several new courses will be put in for missionary students and will be under a most competent, scholarly, returned missionary. These courses will cover practical and important matters and problems to be faced by the missionary on the foreign fields. This department will in the next year or two be developed to cover special instruction by returned missionaries in all the fields served by the Southern Baptists. The department of Practical Work, under Rev. W. A. Haneock, has done a marvelous work in soul-win-

ning and kingdom-building. The department of Evangelism has done a great work this year. Rev. W. E. Farr has resigned his connection with this department; and Rev. A. J. Copass, formerly employed by the Home Board, a brother of Dr. B. A. Copass, and who for the last few years has been in California, returns to take up this work with the Seminary July 1st, and will be open for meetings anywhere in the South. His address will be Seminary Hill, Texas. He is a great evangelist and will help to build the kingdom everywhere he goes.

The Seminary has had a very successful year in all lines of its work and sends out to the denomination hundreds of trained, consecrated, spiritual men and women for service in winning souls and bringing in the Kingdom of Jesus Christ.

GOOD MEETING

I have just helped in a fifteen days' meeting in West Corinth, Miss. The meeting was held in West Corinth school building. There was no church of any denomination in this section of Corinth. There are near 800 people living in the community. The meeting was preceded by two months work by Rev. C. L. Hargrove, a student in the University, Jackson, Tenn. He was present and handled the singing and personal workers' conferences, and did it fine. There were 23 professions of faith, nearly all grown people. Toward the end of the meeting we organized West Corinth Baptist church with 56 members, 40 of these were from other Baptist churches and 16 for baptism.

Bro. Hargrove was called as pastor. A plan is under way now for the new church to support him for full time. The community voted bonds for \$1500 for a new school building to be erected this summer. The new church will secure a place for worship soon. At present the church is using the public school building. During the meeting pastors, Knight, of First church and Weaver of Tate street church rendered fine services. The new church is in perfect love and the good graces of the other two churches in Corinth. Praise the Lord,

R. A. KIMBROUGH

SCHOOL PRINCIPAL

If you want a principal for your school who is a live wire, write me. Three years of experience as principal of high school. State your wants and salary.

Address, Teacher, Route 4, Newton, Miss.

Massey Military School

Junior R. O. T. C.
Pulaski, Tenn.

A faculty of Christian college men. On accredited list of Southern Association of Schools and Colleges. All members of the faculty live in dormitory with students. Catalogue on request. Next term opens Wednesday, Sept. 7th, 1921. COL. FELIX M. MASSEY, Supt.

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless, soothing, fragrant. 60c at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.

The Southern Baptist Theological Seminary
LOUISVILLE, KENTUCKY

Next session of 32 weeks opens Sept. 20, 1921. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Students' Fund. For catalogue and other information write to

E. Y. MULLINS, President

REPORT OF ASSOCIATIONAL MISSIONARIES FOR MONTH OF MAY

Name and Address	Number of Churches Visited	Number of Miles Traveled	Number of Services Held	Sermons or Addresses Delivered	Received for Baptism	Sunday schools Organized	Training Classes Organized	B. Y. P. Unions Organized	Every Member Canvasses Made	Baptist Record Subscriptions Taken	Number of Books Sold	Number of Tracts Distributed	Subscriptions	Home and Foreign Fields
W. E. Allen, Amory	6	169	11	11							1	32		
W. R. Allmon, Mize	10	255	22	17	1						1		145	
L. G. Bassett, Louin	11	407	17	14										
G. H. Boone, Coldwater	27	1099	11											
J. W. Carmack, Houlka	15	334	19	14										
W. L. Grafton, Noxapater	5	186	3	11										
L. T. Grantham, Eden	11	422	9	9										
E. C. Hendrick, Neshoba	11	282	16	16										
J. W. Hudson, Belmont	6	188	8	6										
W. M. Jimmy, Philadelphia	5	344	12	9										
L. E. Lightsey, Montrose	10	404	48	20							20	79		
W. W. Muirhead, Vaiden	19	423	26	27										
R. E. Moore, Seaberville	17	461	26	9										
I. P. Randolph, New Albany	6	460	6	6										
J. L. Roane, Banner	36		6	3										
J. W. Steen, Florence	12	230	9	10										
J. J. Walker, Monticello	8	143	11	15										
Total	215	5807	249	208	10	4	1	4	2	25	289	2669	12	

THE SOUTH MISSISSIPPI ASSEMBLY

HATTIESBURG, MISS.

ONE DELIGHTFUL WEEK OF: (1) Training Classes in S. S.; B. Y. P. U.; W. M. U.; and Laymen's Work. (2) Sermons, Lectures and Addresses by great Baptist Leaders. (3) Singing, led by one of the world's greatest directors, Charley Butler. (4) The well-famed Assembly Sunset Services. (5) Refreshing sleep, wholesome meals, recreation, games, entertainments and socials.

ROOM AND BOARD, IN SPLENDID QUARTERS AT MISS. WOMAN'S COLLEGE, ONLY \$1.25 to \$1.50 per day. Write at once for reservations to Mrs. J. L. Johnson, Sta. B, Hattiesburg, Miss. For program write to N. R. McCullough, Hattiesburg, Miss.

AN EXTREMELY PLEASANT VACATION COMBINED WITH PROFIT IS TO BE HAD AT THE ASSEMBLY. INDIVIDUALS, CLASSES, UNIONS, AND DELEGATIONS SHOULD NOW BE MAKING PREPARATIONS TO ATTEND.

LAST WEEK IN JULY—24TH TO 30TH.

Thursday, June 16, 1921.

THE BAPTIST RECORD

Thirteen

TRIBUTE TO DR. GAMBRELL

Born on August 21, 1841, in Anderson county S. C., Dr. Gambrell came to Tippah county at the age of two years, passed his boyhood on a Tippah farm, took a keen relish in hunting, fishing, riding and other active sports of youth, early became interested in books and development, buying his first volume, "Facts for Boys," from a traveling book vendor and paying for it with two silver dimes obtained from the sale of coon skins. Later on he became identified with a New York book concern, through which he filled his rough shelves in his Tippah cottage home with the best of books at a time when most of the residences in this section had hardly a half-dozen books about them.

Dr. Gambrell had his first technical schooling under a Presbyterian preacher at Orizaba, then a rural village, three miles east of Blue Mountain. He subsequently attended school at Cherry Creek, in Pontotoc county, being in this institution at the outbreak of the Civil War.

Being one of the bravest of the brave throughout his whole life, Dr. Gambrell at once enlisted in the Confederate service going out in a company under Col. W. C. Falkner of Ripley, being later transferred to the command of Gov. Jno. M. Stone of Mississippi. As a Confederate soldier, Dr. Gambrell was as fearless as a lion in battle, achieving special distinction on scout duty, some of his thrilling adventures into the ranks of the enemy reading like passages out of the mediaeval romances when knighthood was at its flower. He emerged from the Civil War with the rank of a captain, having done his best to defeat the Yankees, but ready when it was all ended to return to civil life with the same high courage and devotion which had marked his career as a soldier.

In 1846, inside the lines of the enemy, he united in marriage with Miss Mary T. Corbell, a highly educated and cultured lady of Virginia. He attributed much of his splendid success in life to the inspiration and unflinching support he received from Mrs. Gambrell, whose earlier training largely made up for his lack of a college education.

After teaching for a time in North Mississippi Dr. Gambrell, in 1867, was licensed to preach by Pleasant Ridge Baptist church, in the eastern section of Tippah county. By continuing his studying at home under the direction of his erudite wife and by teaching rural schools, in which he learned much more than his students, he steadily enlarged his fund of knowledge until he was soon recognized as a potent factor in his community, being pastor of a number of rural congregations of his faith.

Subsequently, he was called to the pastorate of the West Point Baptist church, where he remained for some years. From West Point he was called to Oxford Baptist church at which place he did yeoman service for his cause, at the same time improving his own education by getting into immediate touch with the State University. Still later he became Baptist pastor at Clinton, the site of Mississippi College where he continued to preach for a number of years.

In 1877 the Mississippi Baptist Record of Jackson made him its editor, in which capacity he achieved espe-

cial distinction, being one of the cleverest and most original writers of pungent and pointed editorials ever seen in Mississippi. He acquired his unique style of writing by forcing himself each day to produce a number of original articles written in the simplest and most vivid method possible. He declared that he wrote thousands of such sketches, many of which never were given to the public, many others, however finding their way into print to the delight and edification of his readers.

As a preacher Dr. Gambrell was equally unique in his manner of presenting his sermons. Making use of brief and homely sentences, punctuated with timely and familiar illustrations, he drove every idea home, making his message stick in the memory and reminding one of the simplicity and picturesqueness of Jesus of Nazareth as a preacher. Both of them, the common people listened to gladly, because both of them were great commoners familiar with the lives and experiences of the teeming multitudes of the world.

Dr. Gambrell, through his editorial utterances, began the campaign in Mississippi for prohibition, being largely instrumental in bringing about the sentiment which has later vitalized into state-wide prohibition. In Christian education, too, he took a leading part in Mississippi, giving much of his time and effort to placing Mississippi College on a safe and sound financial basis.

Receiving a call to the presidency of Mercer University, Macon, Ga., he accepted the responsibility, discharging this trust with eminent ability in spite of his lack of university training.

Believing there were still bigger opportunities for him in the west, Dr. Gambrell moved to Texas, where he reached the apex of his remarkable powers and possibilities. He at once took first rank among the Baptist ministry of Texas, a position which he extended over the whole of the south, being recognized for years as the foremost Baptist minister of the section.

A bulwark of conservatism in Biblical interpretation and in inveterate foe of higher criticism, Dr. Gambrell, through the press, in the pulpit, and as a professor of the Southwestern Baptist Theological Seminary at Fort Worth, did much to guard his denomination against the insidious evils of modern liberalism.

For years Dr. Gambrell was president of the Southern Baptist Convention, attending its Washington City meeting a year ago, the last gathering of the body over which he was permitted to preside. From all parts of the nation Dr. Gambrell had invitations to deliver lectures and addresses, being active in the successful staging of the recent Baptist \$75,000,000 campaign, during which he spoke in every section of the Southern Baptist Convention.

Despite his nearly 80 years and his failing health, Dr. Gambrell, only a few months ago, made a half-year tour of Europe, going into those war-blighted nations to get first-hand knowledge of the needs of the broken and bleeding millions. Since his return from Europe Dr. Gambrell had steadily grown weaker in body, but his clarity of intellect had remained steady and true to the very end. In his death the Southern Baptist Convention has lost one of its most notable figures, and Tippah

county, which he always tenderly cherished as his early home and to which he made occasional visits to the last, has given up one of the most notable characters ever produced in its borders.

David Gayton, Commercial.

HOME TALENT.

Since my return home from the great evangelistic meeting at Clinton I have been thinking about our home talent that it seems to me should be used at the next meeting. By doing so the college and Baptist Record would both become more in the hearts of the brethren over the state. I realize that the committee would feel rather embarrassed to place on the program some of their own men but I am looking at the situation from the standpoint of the state at large. Lots of the brethren don't know what we really have here at home. I mention three names that would be strong on the program, Dr. Wall, Dr. Patterson, Dr. Lipsey.

I told my people at Sunday school this morning that just some small part of the meeting just closed would pay anyone for the expense of the trip to Clinton. I would not regret my going just to hear our great president pray that memorable prayer that he prayed, and to be at one sun rise prayermeeting, or to hear just one lecture from either of the men on the program. It was a great meeting. This may seem rather presumptuous in calling the attention of the committee to this matter of the next program, but I feel like it would be a fine thing to place at least one of these men on the program.

The Lord's blessing on the Baptist Record force.

A. A. BRUNER.

Brother J. C. Buckley fell asleep in the arms of Jesus on April 2, 1921. He was the pastor of Spring Hill church at the time of his death. He was loved by all who knew him. He is missed sadly by all his churches. He was laid to rest in the family cemetery. A large crowd of friends and relatives was there to pay their last tribute to Brother Buckley as he was laid to rest. He is gone but not forgotten. We will meet him in the sky. Weep not, dear loved ones, for our loss is heaven's gain. He fought a good fight. His work well done; his race is run; his crown is won, and he is asleep in Jesus, blessed sleep to await the resurrection sweet.

HIS COUSIN, MISS ALICE
WESTMORELAND.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monosalicylic acid.

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FOR INDIGESTION

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or drip; will not melt or incinerate. Guaranteed effective. Sold by dealers or by EXPRESS, prepaid, \$1.00.
HAROLD SOMERS, 156 De Kalb Ave., Brooklyn, N. Y.



VIRGINIA INTERMONT COLLEGE A Baptist Junior College for young women. H. S. and two-year college, Music, Art, Home Economics, Expression and Secretarial Courses. Students from 20 states. Overlook every year. Beautiful mountain setting (Intermont). Health records available. High Standard. Many Girls, Successful School. Gymnasium. White Swimming Pool, New Dormitory, Rooms in Suites with Connecting Baths. Terms very moderate. For Catalogue and View Book address: H. G. NOFFSINGER, A. M., Pres., Box 225, Bristol, Va.

MISSISSIPPI WOMAN'S COLLEGE

Board in Dockery Hall will be only \$14.00 per month next session. Students do all the work except laundry. Most delightful home atmosphere. Prof. and Mrs. J. M. Sharp, so long at Mississippi College, have their home in Dockery Hall. One hundred and forty students boarded here last session. Send for beautiful catalogue.

J. L. JOHNSON, President

Hattiesburg, Miss.

EAST MISSISSIPPI DEPARTMENT.
R. L. Brasland.

Prayer.

Many months ago there came a request to write something on prayer. Many things have crowded upon us and therefore I have not responded to that request, but will now say a few words on this great subject. I do not put it forth as an elaborate or exhaustive discussion for it is a broad subject and our space is limited.

Prayer is talking to God. The poet says: "Prayer is the soul's sincere desire, uttered or unexpressed." Prayer, then, is the soul of a child communing with its Father. It is face to face with him, no one between, but through Jesus Christ. That is, I make my request in the name and through the merits of my crucified Redeemer. Mary has no place in prayer. To pray to Mary or through her is to dishonor God and to fall of a hearing at the throne. It is idolatry, or her or ancestry worship to pray to Mary, which means idolatry.

God demands and commands prayer of His children; none others can really pray. Sinners are required to pray, but only for themselves. "Lord, be merciful to me, a sinner." So, in answer to the oft repeated question, Why pray at all if God knows all of our needs before hand? this is the answer—God commanded us to pray. To fail to pray at all times and under all conditions is an open violation of the commands of God and is as much a sin as it is to break any other commandment or law. "Sin is the transgression of the law (commandment)." We are to pray without ceasing whether we feel like or not or whether we understand all the why and wherefores of prayer or not. Pray, pray, pray, for the Master commands and demands it of His people.

The question was asked how to pray in a case where there were two businesses in progress where there was room for only one. Should I pray for God to so bring misfortune on the other as to drive him out of business in order that I may succeed? Most assuredly not. Simply pray God to be with me and give me success according to His own will and knowledge, praying for the same blessings upon my competitor, and thus leave results to God. He will answer my prayer if asked in faith and love and adjust the matter in His own way, to my good and His glory. I may have to go out of that business in answer to my prayer, but if so God wills it and it is the right thing and I am happy.

God answers every prayer of faith. Many times He says "No," but that is an answer. Many times He says "Not that way" but "this way" is better. Trust in God, obey Him, pray without ceasing and He will do the rest. That is my unshaken faith in my Heavenly Father.

Notes and Comments.

In the death of Dr. J. B. Gambrell the world has lost a great Christian statesman and the cause of Christianity has lost one of its strongest supports.

We are just ready to enter our summer evangelistic campaign for winning the lost to Christ and salvation. Faith, prayer and earnest effort are three academics over the State and encour-

essential things for success. God help us.

I was glad to be one of those who got to attend the evangelistic school at Clinton. It was one of the most inspiring and helpful meetings I ever attended. May we have another next year. Brethren, come out and get the benefits of it next time. It will do you good.

The writer is to assist Pastor A. B. Culpepper in his evangelistic meeting with Bluff Springs church, Kemper county, beginning the third Sunday in July. Pray for the meeting.

Rev. Earl Moore, associational missionary for Kemper and Lauderdale counties, writes me that his child has been real sick but is improving, and he is busy in his field. Bro. Moore is an energetic young preacher.

Our Baptist President of the United States says that he does not see any reason why the Pope of Rome should have a government representative any more than that the leader of any other denomination should have one. He is right. No church should have one.

SUNDAY SCHOOL DEPARTMENT

Lesson for June 26th.

Webb Brane, Th. D.

(Special Lesson on Education)

THE EDUCATIONAL TASK OF THE CHURCHES

Scripture Text—2 Peter 1:2-12.

Golden Text—Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge. 2 Peter 1:5.

Let each department adapt this lesson to the understanding and progress attained by its members. It will be easier for grown people than primaries and juniors. But the live and thinking primary teacher will take such a topic as, "Training Our Minds for Jesus;" the junior teacher can make use of Arithmetic progression and name it A-1 lesson in addition. Intermediates will appreciate the appeal to character here, and teachers may instruct them in the development of Christian Character. Senior and adults are sufficiently advanced to understand the relation of Christian education to Christian character.

The success and inspiration of the \$1 million campaign for Southern Baptists supply us a very helpful introduction to the lesson proper. One of the children of this great campaign is our Educational Board, located at Birmingham, Alabama, with W. C. James, secretary. The object of this board is to encourage and stimulate education through denominational institutions. This means that both colleges and pupils will be given a large place in the advance life of our churches. A large amount of the \$1 million goes directly to our Baptist institutions as endowments, buildings, equipment, &c.

In addition to the services of Secretaries James and Bond of the Southern Baptist Educational Board, some of our states have Education Secretaries to look after the interests within the state. Prof. D. M. Nelson, head of the department of Science at Miss. College, is now our new Educational Secretary for Mississippi, and is already giving his entire time to this work. He will visit high schools and

college young people to attend a Baptist college for their training. Mississippi College is the place for the young men ready for a university.

She stands on her record of noble service to the denomination and the world. Clarke College is ready to offer academic work of the junior type to bring our boys up to college requirements. Blue Mountain and Mississippi Woman's College are for the girls and ament for education and training for young ladies, offering every encouragement.

Knowledge and Grace (2 Pet. 1:25-4)

It was fine of Peter to think of knowledge and grace together in the development of Christian character. It was natural that they should meet, however, since that is the only way our development in the Lord can come. Christianity carries with it a most profound emotional appeal and effect—it touches the hearts of men and gives them a new motive and a right course, but there is also a mighty appeal to the minds of men—a direct challenge to man's thinking, to the end that his mind may be set into operation for God. Paul said "Study to show thyself approved unto God." Paul knew the advantages of a thorough education and was ready to speak from experience. No man had influenced his student-life like the big-minded Gamaliel. Liberal and kindly disposed as well as intellectual how much he contributed to Paul's mental frame, no one knows. But Peter could recommend that we add "in your virtue knowledge" also because of his experience.

It is agreed that Peter was an "unlettered" man. His training had not been in the schools like Paul. His language is that of the working man. Like many of our parents, who never had the opportunity for an education in college, zealously and ardently urge upon their children its importance, so Peter felt the primary need of it. He wants us to think. We must gather all the knowledge possible in life that we may with intelligence make known God's ways to others and co-ordinate our powers into his glorious service.

Knowledge and Character (verses 5-9)

There is one task supreme and sublime above all others for each of us. That task is to produce character. We commonly think of it as a growth. The development of our personality is our gracious privilege and God's holy requirement. How much does knowledge improve the very gifts of the soul. How poised and punctual to the latent powers become when brightened and charged by Christian education. It is the accumulation of vast moral

forces within us that give reserve for life's undertakings. Morality is largely an intellectual state—a condition of mind. This is what the writer means when he says "As a man thinketh in his heart so is he." also "The fool hath said in his heart there is no God."

Knowledge and Reward (verses 10-12)

The Bible is clear as to the beginning of Christian life. Let us keep before us that it is of grace and not by works of any kind whatsoever. Christians are not rationalists, but they do carry reason into religious faith. The one sufficient reason is God's grace. The fruits of salvation are also through grace. Our very work itself is of grace and not of merit. Yet, Peter calls upon us to apply all diligence in supplying knowledge. Jesus said My Father worketh and I work. What fields within us call for our diligent and faithful work. What unbroken, untiled ground is calling for our labors. What a vast stretch before us for our untried powers in attaining to the perfect man in Christ Jesus. How much there is for the young to do in preparing themselves for the great day now upon them. How much the parents have to develop within their own sphere of a strong, active leadership in their children. No effort too costly for the return that will troop in one day. To the boys and girls the problem of life is an education. A Christian education along the large, noble lines of self-realization in answering the call with a good conscience toward God and toward men.

Two Mississippians in Kentucky

H. C. Clark and I have just closed our second meeting since the close of the reunion here. In the first there were eleven for baptism (one of them a Dr. fifty-three years old) and six by letter. In the other meeting there were twenty-five for baptism, three by restoration and one by letter. Brother Clark is another one of our Mississippi boys who is staying here during the summer months and is helping to bring things to pass in the Kingdom. The last meeting was held in his church down in the coal mining district in the south eastern part of this state.

There are quite a number of the boys from the "Magnolia State," who are working in the "Blue Grass State," this summer. Some of us will come home in July, others in August, for a few days. God bless all his workers.

Fraternally,
WM. E. HARDY, N. Y. Hall.
P. S.—I look forward to the Record each week with a great deal of pleasure. I enjoy every word of it, thanks.

MISSISSIPPI WOMAN'S COLLEGE

Best musical advantages. Only college in state having male director. Director has limited number of piano pupils. Voice and violin departments of the highest grade. Mrs. P'Pool begins her seventh year in the expression department. Very best home science and art departments. Send for catalogue.

J. L. JOHNSON, President

Hattiesburg, Miss.

Thursday, June 16, 1921.

THE BAPTIST RECORD

Fifteen

RESOLUTIONS BY BAPTIST PASTORS.

In view of the agitation respecting the conditions of public morals, we, the Baptist Ministers' Conference of Richmond, issue the following statement.

Moral conditions in our city and country are such as to cause us alarm. Divorce is frequent. Women's apparel is scant and immodest. These conditions are undoubtedly reflected in and aggravated by the modern dance. The tendency of the dance is to demoralize. Certain forms of the modern dance are shocking and indecent.

As watchmen set upon the wall, as those who must give account, the Baptist ministers of Richmond would call the attention of their congregations to the deplorable existing situation. The dance has taken on such a form as to become a peril to human society. The moral tone is lowered and religion decays by indulgence in gross worldliness.

We must not be understood as being opposed to the natural desire of youth for legitimate pleasure and helpful recreation. We are exceedingly anxious to promote the happiness of our young people. Their highest welfare is among our chief concerns. We believe that welfare will be best advanced by our young people abstaining from questionable practices and we earnestly entreat them not to indulge in the modern dance. Self-denial still has its place among the Christian virtues; moral heroism is yet the finest heroism.

There is a more excellent way which we commend. It is the way which prefers the B. Y. P. U. to the ball room, and the ornaments of grace to the fashions of the world. It is the way of those who engage only in that which is edifying and helpful; who will not, knowingly, become a stumbling block to others, who will not go where they cannot invoke God's blessing; who take the safe side where there is doubt; who seek first the Kingdom of God and His righteousness; and who possess and prize that godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come. In the name of our Saviour, who hath redeemed us from sin and made us to sit with Him in heavenly realms that He might show the exceeding riches of His grace, we beseech our young people to disown the dancing by their precept and example.

We cite the rules and principles of the word of God as found in I Cor. 8:13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

I Cor. 10: 23: "All things are lawful unto me, but all things are not expedient; all things are lawful unto me, but all things edify not."

I Tim. 5:6: "But she that liveth in pleasure is dead while she liveth."

This is the teaching of our supreme authority. The New Testament is our sole and sufficient rule of practice as well as faith. Let our young people conform their conduct to these scriptures and their characters will be above reproach. We plead with all our people to be separate, to touch not the unclean thing, that they may be sons and

daughters of the Most High.

We urge upon parents and other Christians the practical importance of recognizing the necessity for wholesome recreation for our young people and of making some intelligent provisions to meet these needs. If this is neglected, then the varied and constant appeals from without will be hard to resist and they will be apt to seek their pleasure where the sober restraint of home and parents are unknown.

The churches are the conservators of morals and the custodians of religion. Religion and morals are inseparable. Sound morality is rooted in true religion. True religion is knowing and obeying God. We will call our people back to God. Unless we build our city and civilization upon Him we labor in vain. We solemnly summon our people to the task of rebuilding the broken family altars, revitalizing the Christian atmosphere of the homes, re-emphasizing parental responsibility and authority, that the fate of every worldly and wicked civilization of the past may not befall us.

Geo. W. McDaniel.
Wm. Hedley,
J. J. Wicker.

EVANGELISTS.

Please announce through the columns of your paper that the Southwestern Evangelistic Company, headquarters Baton Rouge, Louisiana, has several evangelists that will be available for revival work during the summer.

The following will be suitable for large churches in the city: Captain J. L. Anderson, Sparkman, Ark.; Rev. L. C. Bauer, White Hall, Ill.; Rev. John E. Hazelwood, LaGrange, Mo.; Rev. A. L. Eaves, Sulphur, Tex.; Rev. J. E. Burrell, Boser City, La.; Rev. I. Watson, Baton Rouge, La. We also have several men suitable for country and village revival work.

One member of the Southwestern Evangelistic Company has reported two hundred and twenty-nine by baptism and two hundred and five by letter for the first five months of 1921.

All of these men are afield going as flaming evangelists, doing kingdom work in cooperation with the various state boards. Write these men direct or address the Southwestern Evangelistic Company, Baton Rouge, La., if you need them.

Yours for kingdom work,
ISAIAH WATSON,
President Southwestern Evangelistic Company.

ABOUT WOMEN'S DRESS.

Selected by W. H. Patton.

The word of countless men of every kind and variety is to the effect that the clothes which women wear, or do not wear, make clean living a thousand times harder than it used to be.—DR. FLORENCE L. MEREDITH,

the expert in girl health.

The present style of dress is disgusting and dangerous both to women and to everyone else. It destroys modesty, woman's God-given safeguard.—REV. CHRISTIAN F. REISNER, prominent Methodist clergyman.

The fashions of today are immodest and suggestive. They can't help affecting the minds of men.—MRS. JAMES G. WENTZ, President, New

York Women's Republican Club.

The present day fashions for women as exhibited on the street and in public places are conspicuous for vulgarity and shocking in the extreme.

KATHERINE EVANS VON KLENNER, president, National Opera Club of America.

In days gone by ladies dressed for dinner; now they undress for it. Women, in their mad craze for "emotional gowns" sin against every canon of good taste. Such dresses are immodest unhealthy and as ugly as they are expensive. Girls who follow the up-to-date fashions are ruining their own and their neighbors' souls as well as their own bodies.—REV. BERNARD VAUGHAN, the well-known Jesuit father.

JNO. B. LEWIS.

"Those whom the angels love die early." God has need of such unfolding buds to make his home even more beautiful. So on the 9th of May, 1921, the death angel folded to himself the noble soul of John B. Lewis.

It is heartbreaking to have him taken from us in the very bloom of young manhood. Yet let us remember God is just. Johnnie knew nothing of sorrow. Disease did not waste away his body. Had he lived he might have felt the world's cruel touch and all would have ended in disappointment.

He is in heaven. All is well. May God wonderfully bless and comfort his dear loved ones.

INEZ A. NUTT.

Clarke County Baptist Association:

The 1921 session of the Southern Baptist Convention in Chattanooga is now a matter of history. I commenced attending the convention in 1881 and this was the best session I ever attended. Dr. Mullens was elected president on the first ballot and made a fine presiding officer, as did the vice presidents when they occupied the chair. Everything was harmonious.

Dr. B. D. Gray of the Home Board and Dr. Love of the Foreign Board were at their best. The acoustics of the building were fine and the Patten Hotel, headquarters where the committee met was near the Tabernacle, Chattanooga provided a tent as large as a circus tent where all the denominational books, both for sale and free distribution were displayed. Their hospitality has never been equaled, as I saw it.

Because the churches failed to send in their campaign funds monthly, or quarterly, nearly fifty thousand dollars had to be paid for interest, that the missionaries might be paid. The loss on Liberty bonds accepted at par was fourteen thousand dollars.

This association had but little representation in numbers. Dr. A. R. Willlett, their delegate, was sent by the Shubuta church; other churches in the association forgot to send their pastors—think of this next year. I want to thank the churches that did their best; Clarke County Association contributed \$6,689.02, of which sum Stonewall, a small factory town, gave \$1,114.59; Liberty Assn., \$545.45. Churches that did not come up with last year's should make up the deficit this year—COM-MENCE NOW.

The executive committee is open for an invitation to hold a fifth Sunday meeting. Our denominational paper, the Baptist Record, should be a weekly visitors in every Baptist home; if not now taking it, send in your subscription asking that it start with May 26, issue giving a splendid report of the Convention proceedings.

Yours for a great year,
W. H. PATTON,
Moderator.

TETTERINE

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MISSISSIPPI WOMAN'S COLLEGE

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Dr. Geo. H. Crutcher of the Baptist Bible Institute says that he made a full investigation of the schools of the South because he wanted the best for his daughters. Three of them were at the Woman's College for the session just closed. He has made reservations for four next session. Send for beautiful catalogue.

J. L. JOHNSON, President

Hattiesburg, Miss.

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